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# MISSIONS

VOL. 13, NO. 6

JUNE 1922



A SOUTHERN BOY'S FIRST VIEW OF SAINT-GAUDENS' LINCOLN

# Missions' Denominational Directory

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## Question Box

(Answers found in this issue of MISSIONS)

1. In what two classes does the hope of China lie?
2. What is the average life of the people of India?
3. What task was assigned to Panunzio in Italy?
4. "The chance for moral leadership has now come to ———." Where?
5. "It sounded to me as if"—said Mr. Weinfeld. As if—what?
6. Who is the President of Arkansas Baptist College?
7. Who guarantees safe delivery anywhere in the world?
8. How many Christian teachers have been trained in our Negro Home Mission schools?
9. What is Epictetus quoted as saying?
10. How much have the Protestant churches of America given to help rebuild the Protestant churches of France?
11. What was the population of Madras in 1911?
12. What institution does Mr. Brock describe as a bit of "Spotless Town?"
13. Name the president of the W. W. G. chapter in the Abigail Hart Memorial School?
14. What birthday is the C. W. C. celebrating this year?
15. What does some one say "we all recognize as a key to the situation?"
16. What is the total number of Negro churches in this country?
17. What is the total number of Christians in India?
18. "Give them plenty of distance if you value your life." What is referred to?

## PRIZES FOR 1922

For correct answers to every question in the 11 issues, two missionary books will be given—the winner choosing them. (If any answers are not in the issue, credit will be given.)

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# MISSIONS

NO. 6

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## CONTENTS FOR JUNE, 1922

GENERAL:	PAGE	FROM THE WORLD FIELDS:	PAGE
In the Vestibule of the June Issue.....	323	CHILDREN'S WORLD CRUSADE: A Record of Achievement; Brain Work for Crusaders; Five Years Old; C. W. C. at Indianapolis.....	375
India as a Mission Field (II.).....	324	MISSIONARY EDUCATION: Study Class Teacher Training; Mission Study Cultivation; Forthcoming New Missionary Books; Slide Lectures; New Materials; Mission Study Classes at Indianapolis; What a Successful School of Missions Means to a Church.....	377
A Motorized Mission Conference—W. J. Longley (II.).....	326	OPEN FORUM OF METHODS: The Proof of the Pudding; A Down-to-date Questionnaire; How MISSIONS Inspired the Muse; Another Missionary School; A Pageant from MISSIONS; The Open Forum in Action.....	378
Interesting Facts Concerning India and Missions.....	328	MISSIONARIES ON THE BURMA FIELD.....	379
The Gospel and Unrest in India—W. A. Stanton (II.).....	329	MISSIONS PUZZLE PAGE.....	380
Important Facts About India.....	330	Through the Second Gate.....	381
Building With India (Text-book Review).....	331	Lowering Religious Education Costs.....	383
A Karen Madonna (Poem).....	333	Indianapolis Convention Rates.....	384
What Hath God Wrought—Burma, 1921.....	333	B. Y. P. U. A. Convention.....	384
Doctor Robert E. Speer on India.....	334		
The Situation in China Interpreted.....	335	ILLUSTRATIONS:	
Illustrations of Caste.....	336	Texas Negro and Lincoln.....	Cover
The Soul of an Immigrant—H. B. Grose.....	337	Map of British Mission Fields in India.....	322
EDITOR'S POINT OF VIEW:		Baptist Mission Boys' High School and Chapel at Nellore, South India.....	324
The Cover for June MISSIONS.....	339	A Low Caste Indian Boy Now a Christian.....	324
The New Missionary Perspective.....	339	Pulling Through a Sandy Place.....	326
Facing the Future.....	339	A Ford "Fording" a River.....	326
The Personal Factor in the Race Problem.....	340	Safely Over on the Other Side.....	326
The Convention at Indianapolis.....	340	Stopping in a Roadside Village.....	327
Note and Comment.....	341	Waiting for the Missionaries.....	327
GENERAL:		Leaving Meeting: Conference Over.....	327
Negro Challenge to the White Churches—G. E. Haynes.....	342	A Bit of Scenery on the Road.....	327
Booker T. Washington Monument (II.).....	344	Vishnu Sleeping on a Serpent.....	329
A Social History of the American Negro (Review).....	345	Discarded and Broken Idols.....	329
"The Trend of the Races" (Review).....	347	Residence of Native Official in Secunderabad.....	330
Brothers Under the Yoke—Coe Hayne (II.).....	348	Worshipping Trees at Nellore.....	336
Community Transformation.....	351	Christmas Meeting on Prayer Meeting Hill, Ongole.....	336
Bishop College and Richmond Union University.....	352	Group Seeking Baptism, India.....	336
Our Home Mission Schools—G. R. Hovey.....	354	Booker T. Washington Monument.....	344
Christian Community Centers (II.).....	356	Hebrew Temple Now Baptist Church.....	348
Negro Churches in the U. S.....	358	Dr. Watson and Superintendent Otto.....	349
Constructive Work for Better Race Relations.....	358	Class in Cooking, Cleveland.....	350
A Log, a Lad and a Leader—J. F. Wilcox.....	360	Community Transformation.....	351
Pundita Ramabai.....	361	Students of Bishop College and Richmond Union University.....	352-353
Story of Telugu Mission for 1921.....	361	Negro Homes as a National Liability and Asset.....	355
The New Books.....	364	Mrs. Anderson and Teacher Training Class.....	356
Twentieth Birthday, M. E. M.....	365	Mrs. Moore, Supt. Morgan Community House, Pittsburgh.....	356
FROM THE WORLD FIELDS:		Mrs. Adah H. Boyce and Mrs. Mattie G. Anderson, Cleveland Christian Center Class in Cookery, Detroit Christian Center.....	357
Helping Hand: Campaigning Continuously; What the Fear of Retrenchment Means on the Field; Some Jubilee Buildings; White Cross; For Choir Leaders.....	366	Dressmaking Class, Cleveland.....	357
Tidings: Missionary Dish Towels; The Three "Rs" in El Salvador; Nationality Nights; Where Home and Foreign Missions Meet; Personality Notes.....	367	W. W. Alexander, D.D.....	358
Far Lands: Mrs. Sarah Murphy; With the Baptist Churches of Tokyo; First Impressions of the Philippines; Christians in Osaka Honored; A Noble Work in Translation; A Spiritual Retreat; Self-support in China; Foreign Missionary Record.....	369	George E. Haynes, Ph.D.....	358
Home Land: Mexican Government Sends a Baptist to Rome; Benedict College Blessed by a Revival; A Christian Philanthropy for Negroes; Artistic Advance in Church Architecture; Italian Christian Community Center in Rochester; Religious Liberty Upheld in El Salvador; Advances in Porto Rican Fields; No Retrenchment in Caguas District.....	370	Boys at Camp Oswegatchie.....	359
WORLD WIDE GUILD: Our W. W. G. Memorabilia; Our New Program; Reading Contests; Letter from Miss Liam; Who Will Help Miss Vickland; Will You Win?.....	372	Women at Feet of Gurus—Religious Teachers.....	360
		Narsaravupet, India, and Church.....	360
		Bandara Simon, Native Pastor of Church in Narsaravupet Field.....	363
		Silver Bay, Lake George, Home of Many Summer Conferences.....	365
		Y. W. C. A. Chinese Delegates to Silver Bay.....	365
		Cadle Tabernacle, Indianapolis.....	368
		E. W. Moore, D.D.....	370
		W. W. G. Chapter at Huchow.....	375
		Crusader Company, Glenview, W. Va.....	376
		Kindergarten Pupils in Nowgong, Assam.....	376

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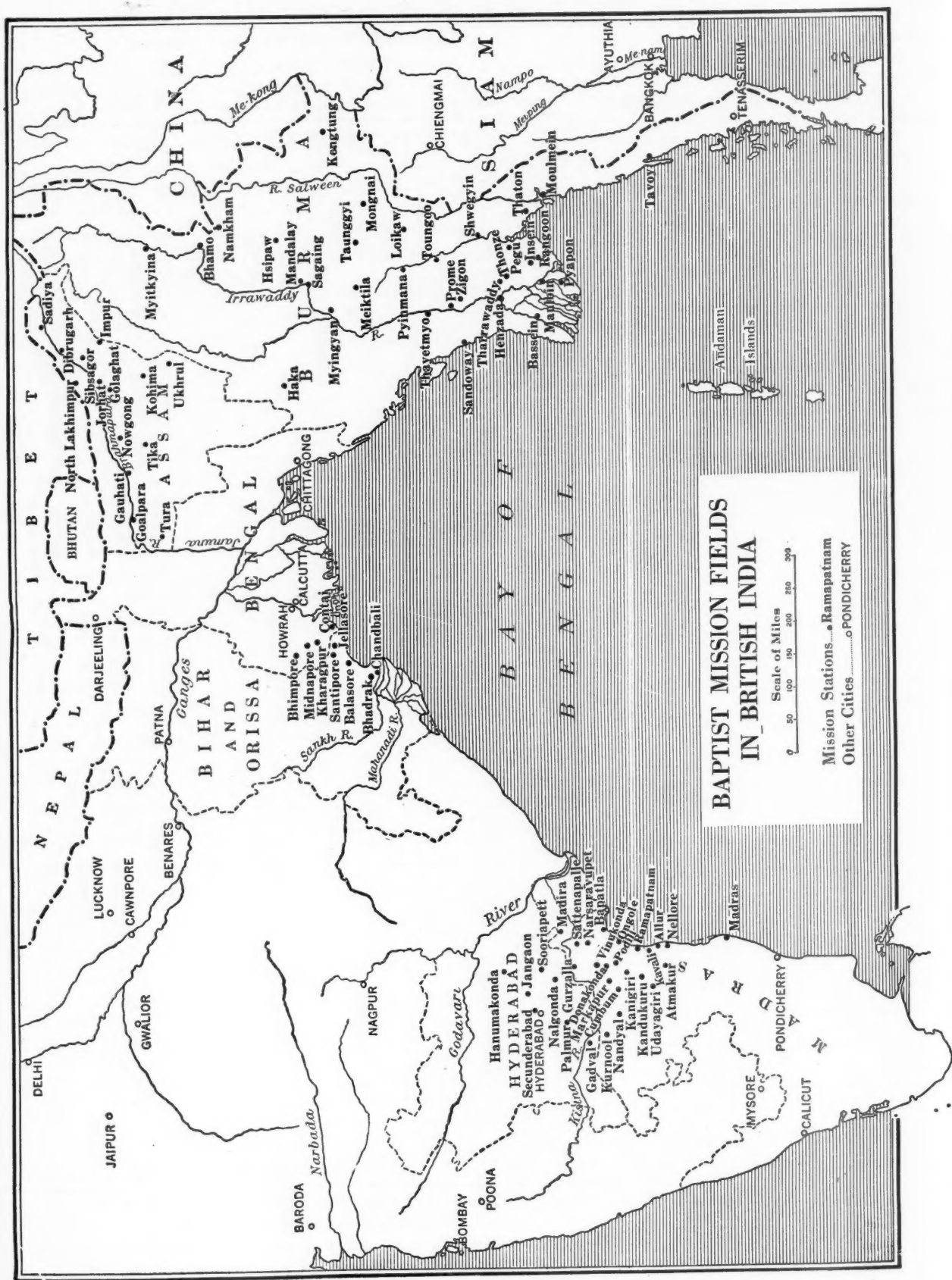
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# MISSIONS

VOLUME 13

JUNE, 1922

NUMBER 6

## In the Vestibule of the June Issue



MISSIONS devotes this issue chiefly to two most important and vital subjects—India and the Negro. These form the subjects of study in the Foreign and Home Mission classes during the coming year, and will be taken up at all the Summer Conferences, and at our Convention in Indianapolis. Our purpose is to aid in the study by supplying material that will not be found in the text-books—material useful for reference and discussion, sidelights, aids in discussion and understanding. For example, first we have a broad view of India as a mission field for all denominations, with a good map. The diversion of a fine motor story of going to a mission conference follows, with apt illustrations. A lot of interesting facts precede Dr. Stanton's article on The Gospel and Unrest in India. Dr. Fleming's text-book *Building With India* is thoroughly reviewed. The annual report from Burma, our oldest mission, is summarized, the station details going over to July issue. We give Dr. Speer's thoughtful opinion of India's situation, and then pass for a moment to China, to give a Chinese interpretation of the present war conditions there. The review of "The Soul of An Immigrant," begun in May, has to be completed, and so Miss Jackson's illustrated sketch, "In the Land of Adobe and Sunshine," is crowded over to July—something to look forward to.

After the Editor's View the Negro has right of way. What a pity that just as things are looking brighter, some miscreants have to take the law into their own hands and add to the lynching that puts our law forces and civilization to shame and renders difficult the efforts of good men and women, North and South, white and black, to end race feuds and enmity. Dr. Haynes issues the Negro Challenge to the Churches. The Booker Washington Monument honors a great leader. Dr. Brawley's "A Social History of the Negro" is fully reviewed. Coe Hayne tells the remarkable story of the transformation of a famous Jewish Temple into a Negro Baptist Church in Chicago, and the fine spirit of the Rabbi and his people. Pictures of community improvement, and of students at Bishop College and Richmond Union University fill several pages. Dr. Hovey gives the facts regarding our

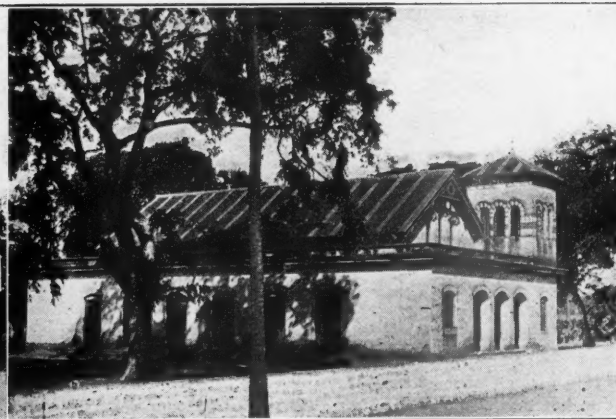
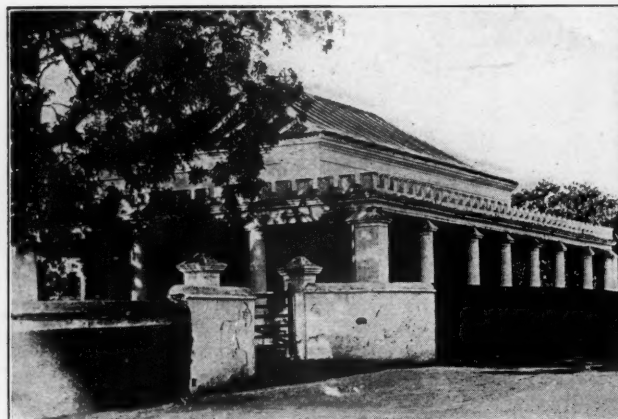
Home Mission Schools, whose work for the colored people should have due place in the study class work. With a page on constructive work this treatment closes. It will all prove helpful, and those who do not enter classes will get a home reading course of educational value.

Dr. Wilcox has a pithy moral in his "A Log, a Lad, and a Leader"—attractive title. Then we go back to India to learn what the Telugu Mission has done the past year, and the record is a worthy one. We must not allow such achievement to be crippled. The news from the World Fields continues the account, taking in the varied endeavor of the missionary societies. The twentieth birthday of the Missionary Education Movement deserves the fine halftone of Silver Bay and the group of Chinese women delegates at a conference last year. New books receive attention, and the Open Forum is brimming over as usual with "how to do it differently."

The World Wide Guild knows something about conventions. A look at the Ohio gathering proves that. The Crusaders have made that Foot of Dimes notable. These sections are full of life and stir, and the Misses Noble have lively families to look after, but no trouble to keep them in motion.

While we have not deemed it necessary to give special space to a city so well known as Indianapolis, and so often described in connection with our gatherings there, the Convention has not been forgotten. As for the hospitality of Indianapolis Baptists, those who have experienced it are fortunate and know it. All Indiana Baptists, indeed, will act in the role of welcoming hosts. It ought to be a memorable occasion.

According to the Indiana Baptist Annual for 1921 the total number of Baptist churches is 520, with reported membership of 71,654, of which 52,365 is resident. The increase by baptism was 4,773. The total current expenses were \$673,670; total missionary giving, \$348,963. In Indianapolis we have 21 churches. The First Church, Dr. F. E. Taylor, pastor, with membership of 1,761, raised \$24,555 for current expenses, and \$80,762 for the New World Movement—a record giving. To invite and provide for the Convention at a late date was a gracious action which the Convention will not fail to appreciate.



OUR BAPTIST MISSION BOYS' HIGH SCHOOL AND OUR MISSION CHAPEL AT NELLORE, SOUTH INDIA

## India as a Mission Field

CONDENSED FROM AN ARTICLE BY REV. GEORGE WILLIAM BROWN, PH.D.  
IN "THE MISSIONARY REVIEW OF THE WORLD" FOR APRIL



INDIA was the earliest of the great Protestant mission fields. In the number of missionaries and converts it still occupies the premier position. For variety of physical characteristics, climate, types of people, languages, religions, and political and social relations, India is unsurpassed in all the mission fields of the world.

India is not a land of great cities but of villages. Only two cities are in the million class, and only about thirty have more than 100,000 inhabitants. The world famous city of Delhi has only about 250,000 inhabitants. Let us rejoice that the great mass of the people of India live in small towns and villages, for they are far easier to reach in such places than they would be in great organized cities.

The accompanying statistical table gives an approximation only of the Protestant missionary situation, as the figures do not claim to be absolutely accurate.

From this table it will be seen that the 325,000,000 of India, Burma and Ceylon are being evangelized by about 5,400 missionaries, including married women. Ten or fifteen per cent of these are always away on furlough. Omitting duplicates, the total number of different places where foreign workers are located is about 850. The number of Roman Catholics is probably slightly in excess of the number of Protestants. There are also over 300,000 Christians connected with the ancient Syrian Church. The total Christian community is therefore slightly under five and a half millions.

In the Madras Presidency, together with the native states of Mysore and Travancore, there are about 1,100,000 connected with the Protestant community. This is nearly one-half the total number in all India. The United Provinces come next with over 300,000 and Burma has about the same number. The Panjab has a little under 200,000, Bihar and Orissa about 140,000,

MISSIONS IN INDIA—STATISTICAL TABLE, 1921

Province	Population 1911	Stations	Mission- aries	Communi- cants	Total Christian Community	Thousands of people to each missionary
Assam.....	6,713,635	32	131	38,890	101,844	51,000
Bengal.....	45,483,077	119	578	26,373	86,261	*100,000
Bihar and Orissa.....	34,490,084	56	219	42,729	138,451	158,000
Bombay.....	19,672,642	159	720	30,072	87,596	*33,000
Burma.....	12,115,217	63	323	85,124	313,622	38,000
C. P. and Berar.....	13,916,308	87	371	14,679	26,597	38,000
Ceylon.....	4,110,367	50	198	21,165	49,516	21,000
Madras.....	41,405,404	230	1,012	287,915	914,460	*46,000
Panjab.....	19,974,956	112	573	76,256	184,549	35,000
United Provinces.....	47,182,044	136	703	160,029	320,060	67,000
Ajmere.....	501,395	1	6	100	200	83,000
N. W. F. Province.....	2,196,933	6	12	322	2,977	183,000
Baluchistan.....	414,412	..	16	278	3,374	28,000
Hyderabad.....	13,374,676	3	86	8,954	70,177	155,000
Kashmir.....	3,158,126	22	19	186	390	166,000
Central India.....	9,356,980	4	89	1,246	4,386	105,000
Baroda.....	2,032,798	16	13	948	2,585	156,000
Bombay Native States... ..	7,411,567	1	41	1,759	5,510	181,000
Mysore.....	5,806,193	4	141	9,489	27,551	41,000
Travancore and Cochin... ..	4,811,841	26	52	38,917	168,496	93,000
Rajputana.....	10,530,432	17	100	3,800	12,146	105,000
Other Native States.....	.....	17	17	68	147	.....
.....	.....	9	...	.....	.....	.....
<i>Present totals:</i>						
India, Burma and Ceylon.	325,000,000	1,170	5,420	849,299	2,520,895	60,000

\*In Bengal, Bombay, and Madras, allowance has been made for missionaries engaged in headquarters work in the three great cities of the empire.



A LOW CASTE INDIAN BOY,  
NOW A CHRISTIAN

Assam about 100,000, and the other provinces smaller numbers.

In the mass movement areas different missionary bodies have had some of their greatest successes. The Bay of Bengal region has yielded remarkable results for the Baptists. Beginning with Burma, on the east side of the Bay, the American Baptists have built up a church of 80,000 communicants, and an estimated total of 300,000 in the Christian community. This is matched by the great Telugu-speaking field on the west side of the Bay, where they have 75,000 communicants and a community of 365,000. A third field of the American Baptists, smaller, but still great, is in Assam, near the head of the Bay. Here there are nearly 40,000 in their community. Joining these fields are those of the English Baptists in Bengal, with over 20,000 under their influence, and the Canadian Baptists in the upper part of the Telugu field with upwards of 26,000 followers.

The Methodists have not limited their fields as the Baptists have but are seeking to plant their church in every section of India. Their concentration is greatest in the upper parts of the United Provinces and the Panjab, where their converts are numbered by the hundred thousand. They also have a flourishing field in Hyderabad in southern India. The English Wesleyan Methodists also have a splendid field in this region. Figures available indicate that the American Methodists have a community of 470,000. It is probably larger. The Wesleyans have about 95,000. The total Methodist community is probably not far from 600,000.

The work of the Presbyterians has been concentrated like that of the Baptists. The United Presbyterians of North America have a community of nearly 60,000 in the upper part of the Panjab. The American Presbyterians (North) also have a flourishing field in the Panjab and one in the United Provinces, which have brought under their influence some 70,000 souls. In the hills of Assam the Welsh Calvinistic Methodists (really Presbyterians), have had a very remarkable movement in which they have been given the responsibility of 55,000 souls. All in all, the Presbyterians in India are not far from 200,000 strong.

The American Lutherans have a great field in the Telugu country, in the midst of the Baptist area. Here they have a total community of 113,000. The German Gossner's Mission (suspended by the war), had 100,000 in connection with its work in Chota Nagpur, west of Calcutta. Lutherans in other areas swell the total to upwards of 250,000.

The greatest field of the Congregationalists is in South Travancore, at the very tip of the peninsula, where the London Mission has a community of 100,000. Adjoining them is the Madura field of the American Congregationalists with a community of 28,000. The latter also have a fine field in the Bombay Presidency.

The Anglican Church societies, more nearly than those of any other denomination, cover all India. No other religious body has so complete a program and stations so widely and evenly distributed. The total number con-

nected with the Anglican missions is probably between four and five hundred thousand. Their converts are to be found everywhere. Their most notable field is in Tinnevely, on the east side of the tip of the peninsula, and in Cochin, just north of Travancore on the west side.

This statement of achievements is perhaps the strongest evidence of the need for more missionaries. The very success of the work makes reinforcement necessary. In spite of the total of 5,400 foreign workers, these are painfully few in the midst of 325,000,000. It must be remembered that the British societies have not yet been able to make good the losses caused directly and indirectly by the war, and also that the gap caused by the withdrawal of the German missionaries has not been filled. The ratio of missionaries to total population varies from one in about 20,000 in Ceylon to one in over 200,000 in the North West Frontier Province and in the native states. The number of Indian workers has not been discussed here—their great service, their devotion, and the great need of increasing their numbers. Without them the work now accomplished would never have been done. But they must be recruited in India; foreign workers must come from the constituency of this magazine.

More missionaries are needed to take advantage of the *open doors*. In recent years most converts have come from among the sixty odd millions of despised low caste people. When these become Christians they obtain the rights of men. Millions are all but ready to acknowledge Christ. There are over two millions in two castes in the Tinnevely-Travancore region from whom perhaps a quarter of a million have already come. The leather workers throughout all India are stirred up over the acceptance of Christianity. One-tenth of one of these castes, the Madigas, is reckoned to have become Christian in the Telugu field. What shall we do with the other nine-tenths? In the north most of the converts have come from this class of people and from the sweepers, usually reckoned the lowest of all castes. By way of illustration of the calls of a single caste group, about 13,000,000 Chamars and allied castes are now accessible to Christianity. What is to be our response?

*No country needs the Gospel more than India.* With all her antagonistic faiths, her superstitions, her idolatry, and in some quarters her intolerance, India can not make real progress or attain to the heights of her deserved destiny unless she has become unified under Christ. The political situation makes the need more urgent. Under the liberal British administration, education has become widespread and the machinery of modern civilization is to be found everywhere. One result has been an embryonic spirit of democracy and a desire for self-government. To this desire Great Britain is acceding as rapidly as conditions warrant. Every year sees the Indian in possession of greater political power. Some day India will be a great self-governing unit. If the unit be Christian the world will be a gainer; if not Christian, the world will be a loser. Missionaries in India render the whole world a glorious service. What a tragedy if in this day their work should be hindered for lack of funds.







PULLING THROUGH A SANDY PLACE, AND STOPPING IN A ROADSIDE VILLAGE, WITH CURIOUS SPECTATORS

## A Motorized Mission Conference

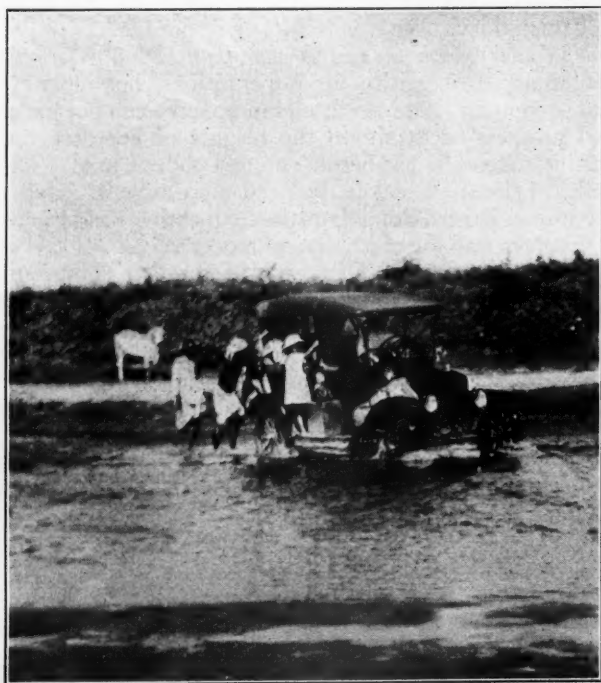
BY REV. WILLIAM J. LONGLEY, OF RAMAPATNAM, INDIA



**T**O MISSION CONFERENCE across country 190 miles in a "Ford!" "What, only 190 miles!" I hear you of the Rolls-Royces and Pierce-Arrows say, as you speed over your fine "Tarvaized" roads. "Just an easy day's run with lunch on the way." Yes, but there is some difference between the Lincoln Highway and an Indian trunk road. Hundreds of pedestrians, slow plodding and curious, who have never been accustomed to move in a hurry or to get out of the way of anything faster than a slow going ox-cart, and who must invariably first turn leisurely around to see what that queer noise is and then stand in open-mouthed wonder at the fearful monster rushing down on them, too

astonished to know which way to go; nine times out of ten crossing back across the road at the last second after having gone to one side. We used to wonder why a hen always crossed the road in front of a moving vehicle. We can now add Indian women to that category.

If "Safety First" is the motorist's motto he always slows down when passing a group of travelers who have separated to both sides of the road at the approach of the



A FORD "FORDING" A RIVER



SAFELY OVER ON THE OTHER SIDE

car, for just at the last moment when you are almost upon them someone will conceive the sudden idea that he would be safer on the other side and immediately suit the action to the thought. Besides the hundreds of people there are the long lines of country carts laden with hay, grain, produce, bamboo poles and people. At the sound of the horn the drivers jump hurriedly down, some turning their carts to the right, some to the left, belaboring the poor bewildered oxen with one hand, while with the other they frantically beckon us to stop. Some unhitch the oxen, leaving the cart crosswise in the middle of the road, while they go flying across the fields after the frightened animals. Beware the cart laden with long bamboo poles reaching six or eight feet out behind, especially if it is coming toward you. As the car passes the oxen they leap

suddenly to the side, the cart swings around and the poles crash into the car. Give them plenty of distance if you value your life.

But our troubles are not over yet. We have still to pass the droves and droves of cattle and sheep and goats being driven out to pasture or home again in the evening time. Hundreds and hundreds of them. India is cattle poor, refusing ever to kill a cow until it is breathing its last from old age or disease. Again the throbbing, honking, fire-wagon creates pandemonium. The herd boys run excitedly about, shouting and beating the poor cattle, making them even more confused. The bulls roar at us and make bold to charge, the cows and calves run bellowing before us, the dust rises in clouds, and all is chaos until we finally by a burst of speed outdistance the



A BIT OF SCENERY ON THE ROAD

herd. As we look back the cattle are standing with heads up, nostrils wide, staring at the terrible creature that has just assaulted them.

Past all the people, the carts, the cattle and the sheep, there are still the innumerable "Irishman's bridges," the sandy places, the rivers and streams unbridged as yet. Some pieces of bagging tied around the rear wheels or long pieces of matting laid on the sand are a great help. Then there are always plenty of villagers ready to lend a willing hand to pull us out. With ten or a dozen pulling on a rope in front and several pushing behind we are soon past the widest and sandiest rivers. We say all praise to the man that made the Ford car. It is a little wonder. And we say also all praise to the system of government roads interlacing India. They are not the cement or macadamized roads of America but they are splendid metaled



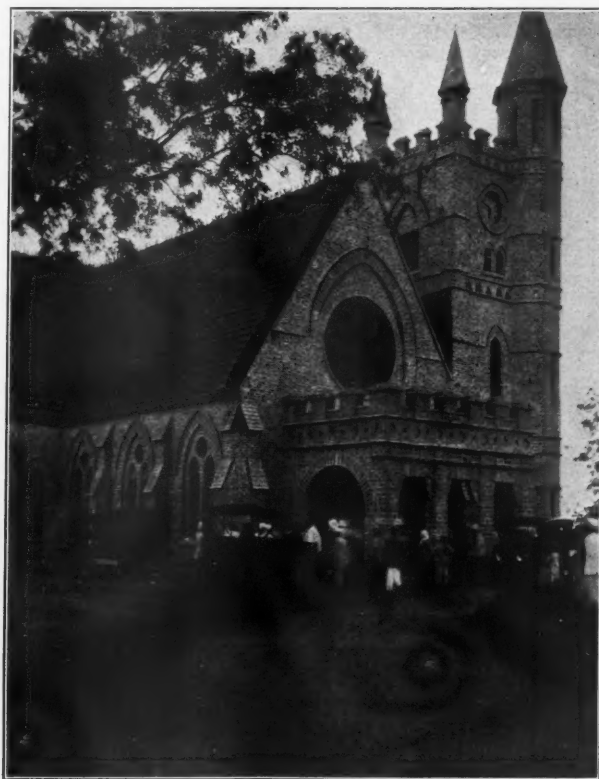
WAITING FOR THE MISSIONARIES

tracks stretching away for miles and miles from town to town and city to city.

We were up before the sun on Tuesday the 27th of December. After a cup of hot coffee we were off, the luggage tied on the running board, the tank full of petrol and everybody happy, six of us with the chauffeur. We were over the best part of the road and into Kanigiri before noon. Mrs. Brock had breakfast ready for us and after a short rest, the Brocks in their car, Mr. Boggess on a motor-cycle, and ourselves with Miss Rorer and our little daughter, Frances, started out for Cumbum. We stopped for tea by the roadside and then up over the first range of hills. Here Mr. Boggess had to have a tow-line. At the top we found Dr. and Mrs. Manley of Ongole with Dr. Wilson of Kodaikanal waiting for Mr. and Mrs. Witter of Podili, who were expected along on their car at any time. On we went and by dusk were in Cumbum. Mrs. Wathne, who had gone on to Kurnool, had instructed her boy to have something ready for us and so we had a good dinner and a night's sleep.

Up again early we were soon off. Speeding along at twenty miles an hour we soon came to the Nalla Malla, or Black Hills. Up, up we wound and twisted in the midst of some splendid scenery, crossing back and forth under and above the Southern Maharatta Railway. At the top we rested and let the engine cool down. Here were four cars and a motor-cycle all in a bunch, full of missionaries on the way to Conference. A sight probably never before witnessed on these hills.

On the run down from the Hills to Nandyal we encountered some heavy going on strips of road under repair. The Indian method of road repairs is to tear up the whole road all the way across, dumping on the rough stones, and then to leave it most any length of time until



LEAVING MEETING: CONFERENCE OVER

a convenient season to spread on and roll the fine gravel. These stretches are two or three miles in length sometimes, and necessitate a detour among the trees at the side of the road. However we were in Nandyal before noon, and there we found Dr. Stenger and Dr. and Mrs. Downie and S. W. Stenger, who had come over from Ongole the day before. Mr. Stenger has a Ford also, so there that day were gathered six cars and a cycle all on the way to the Conference, and that night the Fishman's from Kavali with Bixler Davis in one car and Miss Moran and Miss Brunner from Nellore in another arrived, also en route to Kurnool.

After breakfast we were off again to Kurnool and arrived without mishap or puncture before dark.

With Dr. Stanton's car there were nine cars—the Nellore car having come 230 miles. What a joy and comfort these cars were during the days of Conference. The beautiful Coles Centennial Church where the meetings were held was almost half a mile from the Rockwoods

compound where we ate and slept. Before and after every meeting these nine cars full of happy missionaries were buzzing back and forth raising quite a dust and leaving the smell of petrol in the air.

After the Conference back again over the same road, this time without the strain and worry of wondering what was coming next. Knowing our road we took our time, enjoying every mile—stopping in a roadside village to talk with the people, feeding the monkeys, watching the herds of wild deer, and chasing one splendid black buck down the road, shouting wildly as he bounded with great leaps across the track in front of us. On the very top of the Nalla Malla hills eating our lunch by the wayside and enjoying the beautiful scenery. Home again in the early afternoon of the second day rested and refreshed, and expressing our sincere thanks to the friends in America who have sent these cars, and thus made possible our increased efficiency and these opportunities for relaxation and enjoyment and service.



## Interesting Facts Concerning India and Missions

Many regions of India are as yet unreached by the gospel. Of 493 districts, 185 are unoccupied by Protestant mission stations, 113 are inadequately occupied, and only 195 fairly well occupied. A district is the political unit known as the collectorate, a large state or agency or a group of small states. The unoccupied area is about equal in size and population to New England, New York, Pennsylvania, New Jersey and West Virginia.

The high castes in India do not want the low castes to become Christians, but to remain ignorant, for only then will they submit to oppression and practical bond servitude.

Women missionaries have been told, "If you would cease preaching Jesus Christ, you might have entire control of girls' education in India." That is the one thing they will not cease to do.

One of the great missionary achievements has been the translation of the Scriptures into forty or more languages of India. Millions of copies of the Gospels have been circulated broadcast over the Empire. Our Rangoon Baptist Press has done its part.

One of the results of the spread of Christianity is the Arya Samaj, a reformed Hinduism which has arisen to oppose the Gospel movement. It makes its appeal "India for the Indians," and calls Christianity a foreign religion.

A writer says that Mr. Gandhi frankly acknowledges his debt to the Bible, reads it himself and urges his followers to read it. He is an admirer of Jesus Christ and his whole life has received an impression of the Man of Galilee.

We regret that Dr. Fleming had Mohammedan spelled "Muhammadan" in his study book *Building With India*. Spelling is difficult enough without introducing needless confusion and variations. Let us try for uniform usage in our American text books. Instead of Mahomet or Muhammad let us make it Mohammed and done with it.

When the population of India is given at 325,788,000 it includes the larger area of the British Indian Empire, taking in the Feudatory States of Nepal and Bhutan and the small French and Portuguese possessions. The official census of 1921 gives 319,075,132 for India proper, not including the Feudatory States. Hence, if the totals of population vary, this may explain why.

The average density of population in India is 171—in the United States 35—to the square mile.

The Madras section of India has 65,821,000 people in an area of 266,833 square miles. Bihar and Orissa have 38,435,000. Bengal and Assam 53,779,000. Burma 12,142,000.

The Madras legislature rejected by a large majority the proposal to refuse government grants to all schools that would not adopt a "conscience clause" preventing required attendance at religious services or classes without the consent of parents or guardians. Non-Brahmans joined Christians in defeating the bill, on the ground that it would deprive many Indians of the privileges now provided by the mission schools.

The Boy Scout Movement has made a place for itself in India, and will prove one of the means to break caste by bringing boys of various castes together in its democracy. A scout's a scout, whatever his caste.

Writing of the mass movements in India, Rev. Benson Baker, of the Methodist Mission at Meerut, reports that all the Protestant missions combined are baptizing 15,000 a month. He says the American Baptists in South India are baptizing a thousand a week. Tens of thousands are applying for baptism but are refused for lack of workers.

The various Presbyterian bodies and the Congregational Churches have formulated plans to merge all their interests in the United Church in India, and negotiations have been under way to include the Church of England in the union.



# The Gospel and Unrest in India

BY REV. DR. W. A. STANTON, OF KURNOOL

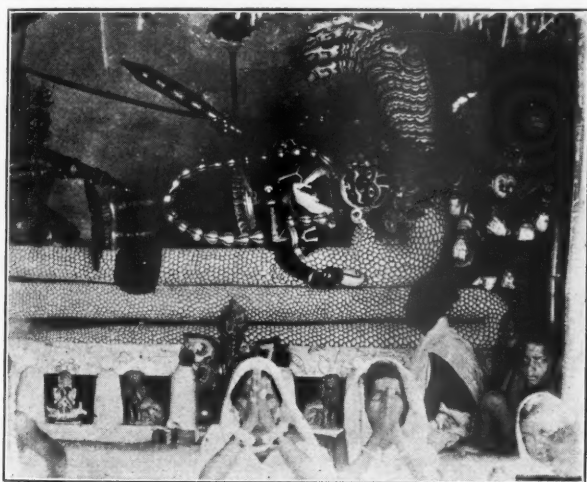
**WE** FACE new conditions in India today. The gospel is now working in the midst of an awakened and aroused people. The old indifference to our message is gone. It is now either open opposition or hearty reception. Christianity is either welcomed as a friend and ally of national aspirations and acclaimed as the only power which can weld into one the antagonistic forces in the land, or it is regarded as a foreign product, alien to the spirit and life of the people.

Miss Whitaker describes the opposition on the Satanapally field, which is a Gandhi section, as follows: "The opposition to everything foreign has been very marked in these parts and, as Christianity is considered foreign, our teaching has come in for its share of opposition." And again she says: "It is almost impossible to hold the attention of the people. Their minds are so filled with Gandhi that they talk only of political things." Mr. Witter indicates the real source of opposition as follows: "The Brahmans and Comaties are intensely bitter and argumentative in their opposition to the gospel.

gospel is received." Mr. Witter sums up the situation in this very discriminating paragraph:

"Our work among the non-Christians was characterized by a closer, more earnest and thoughtful hearing than we have ever enjoyed before. The effects of the World War and of the introduction of the new constitutional reforms, which have affected to some extent even the smaller centers, and of the non-cooperation propaganda, have been to awaken the hitherto rather passive and sluggish mind of the Indian villager. He is alert, inquisitive and sensitive to the action and reaction of outside forces and influences as never before. He is more appreciative than ever before of the advantages enjoyed under the British Government and more critical and incredulous of the advantages which may accrue to him by the premature establishment of Home Rule which will transfer greater power and influence to the Brahmans, the class now dominant in Indian life because of their education, ability and commanding position in India's national caste system."

Mr. Baker writes most optimistically of the situation on the Ongole field, though it is right in the midst of the non-cooperation movement, as follows: "We were somewhat doubtful about our reception in the villages by the highest castes, due to the preaching of extreme politicians who wish to cut off all cooperation with government. We however took the ground that as real soldiers of the cross we must go and preach the gospel whether there is revolution or not, and so with a prayer for God's protection and blessing we started out. It is a remarkable thing that never on any tour have we been received with



VISHNU SLEEPING ON A SERPENT WITH TWELVE HEADS. THIS IS WHAT THE GOSPEL HAS TO OVERCOME

They know too well its disintegrating influence on the caste system and Hinduism and its power to liberate the out-castes." Dr. Ferguson, after an absence on furlough, reports a marked change in the attitude of the people as follows: "One notices a great difference in the spirit and temper of the people generally, so marked from what it was a couple or three years ago; race feeling especially runs high, criticism of the government is rife, and among certain sections of the people opposition to missionaries and to mission work is in evidence."

The opposition, however, is only in certain quarters and among certain sections of the people. The masses of the people are still with us and are more open and accessible to the gospel than ever. Dr. Ferguson follows his remark quoted above by saying: "On the other hand one is constantly surprised to find with what favor the

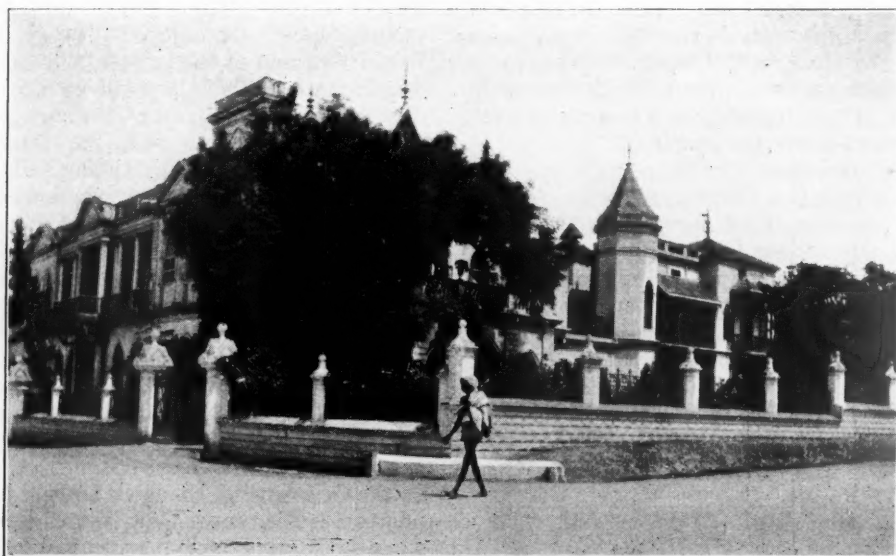


DISCARDED AND BROKEN IDOLS. THIS IS WHAT IS TAKING PLACE AS CHRISTIANITY GAINS

such whole-hearted welcome as we received on this tour. I believe the people feel the need of just what we have to bring them. This feeling of political unrest has awakened the people to thinking on other things, and our audiences have been larger and we have baptized fully as many people as we have ever baptized in the same length of time."

On our return from furlough in the home-land, we find that things have moved rapidly while we were away. Great changes have taken place, and are taking place, before our eyes. A new India is rising on the foundations of the old. Without doubt the next few years will be crucial, soul-testing, momentous years in the life of this people. It is a great and serious thing to be here in India at such a time as this and to share in this great awakening.

In some mysterious way and quite contrary to natural expectation, the great changes through which India is now passing seem to have prepared the hearts of the people for the gospel. They seem more ready to hear and more responsive to our appeal than ever. The Spirit of God is moving on the hearts of the people in a wonderful way. The opportunities of the hour are beyond all human calculation.



RESIDENCE OF A NATIVE OFFICIAL IN SECUNDERABAD, SOUTH INDIA

## Important Facts About India

**Area** (including Assam and Burma)—1,876,182 square miles. As large as United States east of the Rocky mountains.

**Population**—325,788,000. Density 167 per square mile (America 30 per square mile) equal to all North and South America and Africa.

**A Land of Villages**—2,153 towns (over 5,000) and 723,605 villages; only 2 per cent in cities of 10,000 (in America 25 per cent). Unoccupied as stations or outstations 710,000 towns and villages.

**Languages**—Thirty-three spoken by over 300,000,000 and 150 other dialects. Hindi, 82,000,000; Bengali, 48,000,000; Telugu, 23,000,000; Marathi, 20,000,000; Tamil, 18,000,000; Moslems, 67,000,000; Buddhists, 11,000,000; Animists, 10,000,000; Sikhs, 3,000,000; Christians, 5,000,000; Jains, 1,250,000.

**Problems**—Caste, idolatry, polygamy, zenana, child marriage, temple prostitution, illiteracy (nine-tenths male, ninety-nine one-hundredths female).

**Religions**—Hindus, 217,000,000; Moslems, 67,000,000; Buddhists, 11,000,000; Animists, 10,000,000; Sikhs, 3,000,000; Christians, 5,000,000; Jains, 1,250,000.

### HISTORICAL DATA

Hindu Expansion, the Vedas and other sacred literature, 1400 to 1000 B. C.

Rise and growth of Buddhism (birth of Gatama 557 B. C.), 500 B. C. to 600 A. D.

Period of Mohammedan invasion and rule, 711 to 1761 A. D.

British entrance 1700; British rule 1757; Sepoy Mutiny 1857.

Mission of St. Thomas first century A. D.; Nestorians 325 A. D.

Roman Catholic Pioneers—John of Monte Corvino 1292; Francis Xavier 1542.

Protestant Missions—Dutch 1602; Danish 1706; British 1793; American 1812.

### PROTESTANT MISSIONARY DATA

Societies at work.....	146
Resident Stations.....	1,146
Out-stations.....	10,082
Missionaries.....	5,465
Indian Christian Workers.....	42,930
Baptized Christians.....	849,299
Total Adherents.....	2,520,895
Non-Protestant Christians.....	2,876,000
Total Christians.....	5,396,895
Pupils in Mission Schools.....	420,000
Patients treated in mission hospitals.....	2,009,000

—From *The Missionary Review of the World*.

These figures must be taken as approximately correct—the most accurate obtainable.

## "Building With India"

A REVIEW OF THE NEW TEXT BOOK BY DANIEL JOHNSON FLEMING, PH.D.,  
FOR TWELVE YEARS A MISSIONARY IN INDIA, TEACHER AND AUTHOR



HIS is not an ordinary mission study book. Dr. Fleming knows India, and those who study the remarkable land in his company will come to have an intelligent view of its past and present, its peoples, religions, handicaps and needs, and the work thus far accomplished by Christian missions. The paragraphic sub-heading to which we have become accustomed in the Missionary Education books is wanting, and we have a straightforward story, attractive to the general reader, while also furnishing abundant points for the student. The approach is not to India as a strange, elusive, romantic land, but as a potential and in part actual co-partner in the world task of building the Kingdom of God as "laborers together with Him." This is a new point of view which makes the volume unusually suggestive.

The six chapters undertake to answer the six simple questions which, the author says, we would wish to ask about any other people with whom eventually we are to enter into Christian cooperation. (1) What capacities, attainments, helpful heritage do they bring to the partnership? (2) What are the things temporarily keeping them from their best—their handicaps, their needs? (3) What are they striving for, what are their aspirations, in what constructive and helpful ways are they working for themselves and others? (4) What has the Church's great enterprise known as missions done and what can it still do in cooperation with this people to build up a better land? (5) What movements or conditions among them are of outstanding significance to the Kingdom? (6) What is the extent to which the Christian spirit and force have become organized and naturalized in the land?

Thus we have India's Heritage, Handicaps to Progress, Striving and Aspiration, Cooperation of the Christian West, The Distinctive Opportunity in India, and The Indian Church for the chapter headings. Dr. Fleming cherishes a deep affection for India, and his description of natural beauties awakens desire to see for oneself this land of charm. He touches on phases of life, architecture, handicraft, dress, and culture without literacy—presenting a new idea that will surprise the reader and disclosing the power of memory which surpasses anything we develop in a literate land. "The inimitable stories of the Bible, when once learned, are told and retold through the villages for many a day." Knowledge and love of India's classic literature and of the religious poetry of the vernaculars; power of contemplation; capacity for renunciation as seen in the *sadhus* (monks or friars) met with everywhere; and religious consciousness—these are all factors to be dealt with in understanding the Indian character and possibilities. It is Mahatma Gandhi's "life of renunciation and sacrifice and his deep religious nature that have fired India's imagination. In what other land has a political leader found such characteristics his deepest source of power?" The brief description of this much discussed leader of non-cooperation is in line with the best informed and impartial opinion. The present-day throbbing spirit of nationalism is the last

element of heritage presented, followed by an earnest consideration of the way in which the missionaries should deal with the faiths and folks they have to meet. This section should have thoughtful reading. "We should be very careful that we do not sustain interest in missions at the cost of international respect and good-will. . . . The world is so small that we might well imagine an intelligent Hindu present at every missionary meeting. The wholesomeness of the atmosphere in which we do our work abroad depends in part upon the way we present the cause of missions in the West." "It is essential that our approach be sympathetic and appreciative." If it had always been so, Dr. Fleming thinks the Oriental cults such as theosophy would have found it more difficult to get a hold in America as a fad for city women. "If we are ever to work with India for a better world, there must be a development of mutual appreciation and respect. . . . When we come to deal with another people, patronage seems to be easier than partnership, to work for them seems to be a great deal more fitting than to work with them."

Review of India's attainments is followed by that of her darker, sadder heritage—her handicaps. The average life of her people, for instance, is only 24.7 years, while ours has risen to 44. The death rate of infants is appalling; 2,000,000 babies lost each year, half the children born doomed to early death. The health problems are enormous. India is the greatest reservoir of plague in the world. Parasitic infections are common. Tuberculosis is spreading, child marriage being partly responsible. Sleeping with rooms shut tight from fear of evil spirits or of robbers is almost universal and of course physically pernicious. Disinclination to change long established customs, lethargy, religious superstition, ignorance, lack of means—all oppose innovations and reforms. However, through government activities, missions, and social service beginnings by college students, some progress is being made. Material development and the lack of it, agricultural and industrial conditions, general inefficiency—are considered, together with the educational handicap. Out of 38,000,000 children of school age, only about 8,000,000 all told are receiving any kind of an education; 30,000,000 children growing up absolutely illiterate; imagine what this would mean if there were no ideas without literacy. Caste is a tremendous drag on progress, and caste is the outstanding characteristic of the Hindu social structure. The explanation of the philosophical justification for caste shows how caste is inextricably interwoven in the whole system. Some breaks in the caste rules have come of necessity, however, and others will come, but Hinduism must give way before caste can be abolished. Woman's position is one of the strongest handicaps. "Belief in woman's inferiority is a prepossession of the man-mind in India." But the Indian man will get over that some day. Wherever Christianity wins woman rises. Already a wave of reform has swept over the land. "When Jesus Christ comes to India in all His winsomeness and saving power, the roots of India's handicaps will be removed."



The next chapter describes the reforms undertaken by Indian organizations such as the Arya Samaj and the National Social Conference. The associations of Indian women show what rapid progress is being made by the woman's movement, and what influence it is exerting upon politics and education. The author's treatment of Great Britain in India is fair and just to all concerned, recognizing the great benefits bestowed by the foreign government and the natural growth of democratic ideals on the part of the Indian peoples, with increasing desire for independence and self-development. The grievances of educated Indians against the British government are plainly stated, together with the new relations growing out of the World War. The events subsequent to the Act of 1919 which transferred certain branches of administration to India are described in such wise that the reader has background for what is now occurring in an India that has become self-conscious. The right attitude and policy for Americans are presented for discussion. Many of the questions raised are new in missionary literature. The book was written for discriminating and intelligent people. The missionaries have to meet new and complex problems, and these are set forth frankly. The author raises questions and offers suggestions without dogmatizing. The successful use of the work will depend not a little on the leader's exercise of judgment in selecting the points for emphasis and discussion.

The chapter on Cooperation of the Christian West furnishes a remarkable condensation of missionary effort in India, from 1542 to the present. India is rich in missionary heroes, and these are introduced briefly from Xavier to Schwartz, from Carey, the founder of modern Protestant missions, to Thoburn and Jewett. The Lone Star Mission has a paragraph, with its illustration of the secret of power in Prayer Meeting Hill.

The educational work is first taken up, and its imposing amount indicated. The figures will be found elsewhere. For this work a galaxy of brilliant leaders has been sent out by the West. Many strict Hindus send their boys to the Christian colleges because of their high moral and religious atmosphere. The first schools for women in all India were started by missionaries in direct opposition to public sentiment. They have now become a source of inspiration to India to attempt the immense task of securing a literate womanhood. The first Christian college for women in Asia came from the conviction of Isabella Thoburn that the women of India should be educated under direct Christian influence. Primary education owes still more to the missionaries. Over 12,000 elementary and village mission schools instruct more than half a million pupils. The government has recognized the large contribution made to education by the mission schools. "Missions must not relax their educational efforts in this hour of India's greatest need." "From the standpoint of the Kingdom, Christian education is of central importance." The problems of a "conscience clause" and government grants are presented—live issues just now on the field, as our reports of the Telugu and other recent conferences have made our readers know. Our greatest opportunity to help lies, the author believes, in the training of teachers to impart a Christian type of education. In training women teachers, especially, a surpassing service can be rendered.

Medical missions have been one of the greatest boons to India. "Today in over 500 centers mission doctors and nurses in hospital or dispensary show forth the love of

Christ." "Every cure is an object lesson. Effective illustrations are given in connection with this work. In social reform, too, missionaries have been the pioneers. Now these movements are becoming indigenous. Indian leaders recognize that social service is distinctly Christian and comes specifically out of Christian principles. "Our message is partly expressed when it is stated; it is completed only when it is exemplified, lived, and applied."

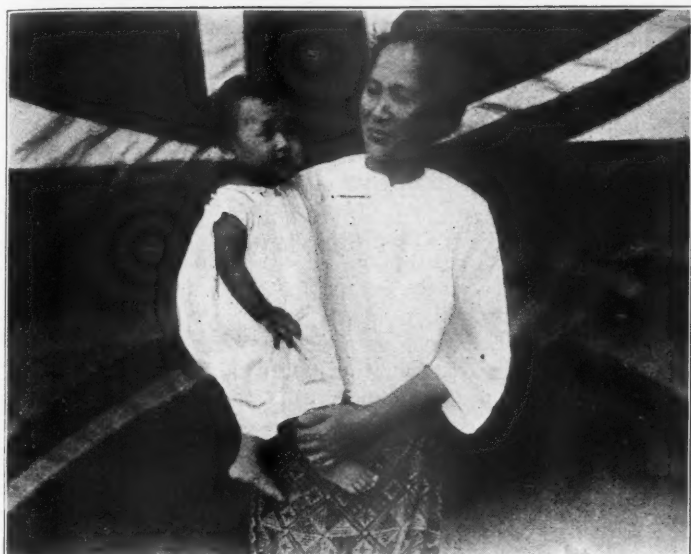
"The ultimate aim of missions is to develop a world-wide society of Christlike individuals." To do this, the author points out, requires transferring initiative, powers and responsibilities to the Indian churches, even though this involve some weakness and mistakes at first. He quotes the resolutions passed by the National Missionary Council at Poona in January, 1922, recommending constitutional changes insuring that at least half the delegates be Indian representatives. This question of transferring responsibility to the indigenous church is engaging the attention of all mission boards. Unless the transfer is made, there is danger that, in the reaction against foreign domination, Western ideals and methods, India may reject the faith that comes to her through the West, and so lose Christ.

An alien faith is not the only reason why so many Indians hold aloof. "A deeper reason which grows more acute every day is that they are watching Western Christian civilization. Such reports as come through cable, cinema, travelers and students, do not always tally with the missionary message. Many Indians will acknowledge Christianity's high ideals, but see little use in adjusting themselves to a religion that has come so short in lands where it is professed. We may as well realize that it is not alone what missionaries declare Christianity to be, but what so-called Christians are in practice, that actually determines the Indian's attitude to Christ." There is food for serious thought in this whole passage.

The kind of missionaries needed and acceptable, as additions to a missionary body now numbering 5,500 maintained in India by Western churches, is considered at length. All will agree with the conclusion: "Most important of all is it that the lives of those who are sent to India should in some way convey a deep spiritual impress." "Fundamentally, India's yearning is for God. Activity and even social service will not satisfy India's hunger. . . . So real must be our spiritual lives, so steeped in prayer, that the Indians will catch some glimpse of God through us."

We cannot take up the chapter dealing with the Distinctive Opportunity; the mass movements, as a result of which Clough baptized 9,000 in one year; the problems occasioned by these movements, owing to the undermanned and overworked staffs; and the wide open doors. "These movements are an emergency and should be so treated in our praying and giving." Nor can we now review the closing chapter, which is on the Indian Church. Many problems arise in this consideration, which is as frank as that accorded the other phases of the subject. We have shown the quality and value of the book. This sentence forms a fitting close to our review.

"The beauty of life and character already revealed in the Christian Church of India is but a foretaste of the rich contribution and spiritual insight which India will give to the world when Christ has His way in that land. . . . We are to work *for* India that we may the better work *with* her in behalf of a common goal—the Kingdom of God."



A KAREN MADONNA

## A Karen Madonna

A Karen Madonna sat in church,  
 Her baby clasped to her breast,  
 A scarf of rose draped on her head,  
 But in coarse dark garments dressed.  
 Devotion lit her mobile face,  
 As her head in prayer she bent,  
 Love for God who had blessed her thus  
 And the gift that He had sent!  
 A Karen Madonna sat in church,  
 An artist's study rare,  
 A world-wide type, in humble guise,  
 Of mother-love and prayer.

—Bessie E. H. Harris

Mrs. Harris sends this from Toungoo, with the photograph which Rev. L. W. Hattersley, of Rangoon, furnished her. As she says, the pose hardly fits the poem, but the picture is full of the attraction of mother love.

## What Hath God Wrought: Burma, 1921

ANNUAL REPORTS FROM THE BURMA MISSION FIELDS FOR  
 1921 EDITED BY REV. AND MRS. H. P. COCHRANE, OF MAYMYO

THE Burma Mission has published the annual reports of all its stations in a neat illustrated booklet, printed at the Rangoon Baptist Press, which through more than a century now has maintained its place of leadership by the production of new faces of vernacular type and other modern devices, including two linotype machines to set Sgaw Karen in addition to the two which set Burmese in the Burmese character. Mr. F. D. Phinney, who has been in charge since 1882, has no competitors in the latest language facilities, and has made our Baptist Press known throughout India as a great publishing house. In the introduction to the booklet, the editors say:

"If Judson and Boardman are looking down upon Burma what marvelous changes they see! Even Shwedagon pagoda, most famous of Buddhist shrines and first object of interest to the newcomer, stands out in greater splendor as its golden surface reflects the dazzling sun. The city of Rangoon has seen a wonderful transformation. Fine business houses and residences now stand where were only shacks and filth when the early missionaries landed on Burma's shores. Then only native boats; now a fleet of steamers furnish transportation on the mighty Irrawaddy throughout its 724 miles of navigable waters. Then only springless oxcarts crawling along the King's Highway; now the Burma Railway following practically the same line to Mandalay and far on to the north into territory which Judson never saw. When Judson was suffering imprisonment at Ava and Aungbinle the British controlled not one foot of Burma. At the close of the third war, in 1885, all Burma, nearly equal in area to the three Pacific states, was included in British possessions, and Burma's last king went into exile.

"Among the Burmans and other races there has been a development of nationality, patriotism and strong sentiment against the liquor traffic and social vice. It is an

attempt at self-help in things 'social and religious, intellectual and moral, against the imported ideas of an alien civilization.'

"At the present time there is great national unrest, manifesting itself in 'non-participation' in political affairs, and a general school-strike directed against the scheme of the new Burma University in which they demand a deciding voice.

"This unrest, in which native Christians do not share, indicates both lack of appreciation of what the British Indian Government has done for Burma, and an unwarrantable measure of conceit as to their own abilities. But all these principles emanated from the West, leading to a 'conflict between the old civilization and the new.' It has been a long sleep from which the nation is now awakening. Doubtless they will soon become able to see with clearer vision."

Taking up the reports according to the station plan, 115 pages are given to the detailed reports, which cover this largest and oldest of all the fields of our Foreign Mission Society. The summary in conclusion says:

"The messages from the missionaries in the foregoing pages tell of progress and victory beyond all that bare statistics can reveal. The latest figures give 4,783 as the number added by baptism during the year, bringing up the total church membership to 73,653. Had Mr. Young been able to give the entire year to work among Lahu and Wa tribes over the China border, the number of baptisms might have been doubled. The figures given indicate the normal increase from the races of Burma. The Sunday school enrolment has reached 22,074, while the C. E. societies report a membership of 8,061, and in mission schools we have 29,739 pupils."

The Convention and Conference meetings crowned the year under review. These were reported fully in our April issue. Station reports in July issue.

## Dr. Robert E. Speer's Views on India Today

**I**NFORMING contributions concerning the situation in India are made by Dr. Robert E. Speer in *The Missionary Review of the World*. He goes into the subject with his usual thoroughness, and with a sufficient background of knowledge acquired through many years of study and travel, besides acquaintance and correspondence with missionaries. Recognizing the follies and excesses which mark such a time of transition and unrest as the present, he says: "But whatever the imperfections one can only rejoice, as the wisest politicians and the wisest missionaries are rejoicing, over the present growth of national consciousness in India. . . . And certainly though the rise of a nationalistic spirit brings with it many painful and perplexing problems for Missions, these are greatly to be preferred to any situation in which the churches resulting from mission work are satisfied with the relation of subjection and dependence, and are not alive to the necessity or possibility of standing on their own feet and determining their own policies and relationships, and finding their right place among the guiding forces of the nation. It ought to be easier to develop a self-dependent church in a self-dependent nation."

Nevertheless, he finds the situation beset by the difficulty of understanding it, estimating its true character and strength; and by a still greater difficulty in the sudden shiftings in the movements and attitudes of individuals. He illustrates this with persons and quotations, and then considers Mr. Gandhi, the outstanding personality embodying the whole movement. "One meets a few who disbelieve in his sincerity, many more who wholly distrust his judgment, but the great mass of the Indian people believe in him absolutely." His asceticism was given by Indians as the secret of his influence, and he is often likened to Christ. But Dr. Speer points out the contradictory nature of Mr. Gandhi's expressions, and his final going over to a platform of absolute dictatorship when he was appointed to full power by the National Congress and accepted it. In his book, *Indian Home Rule*, Mr. Gandhi says, for example: "Parliaments are really emblems of slavery." "If money and time wasted by the Parliament were intrusted to a few good men the English nation would be occupying today a much higher platform." "It behooves every lover of India to cling to the old Indian civilization," and this he has tried to reintroduce. He calls machinery the chief symbol of modern civilization and says it represents a great sin. "We should only do what we can with our hands and feet." "Railways accentuate the evil nature of man."

Hand-made earthen saucers should be used as lamps. He opposes modern education. In January, 1922, he wrote in his paper *Young India*: "My conviction is deeper today than ever. I feel that if India would discard modern civilization she can only gain by doing so." He would not have doctors and hospitals, for "hospitals are institutions for propagating sins." This indicates his utter impracticability.

Dr. Speer believes there is no possibility that India will follow in the pathway either political or economic which Mr. Gandhi has marked out. It is clear that he considers parliamentary government, that is, government elected by the people for the people, a sign of slavery, that he rejects the democratic ideal of government and wants in place of the English bureaucracy an autocracy of a few Indians—or in the last event of one individual—himself. Manifestly India will never consent to return to "its pristine condition," or to hand itself over to such an impractical idealist, however much he may be regarded as a saint or holy man. Dr. Speer tends to the conclusion that "great forces, either personal or impersonal, which will never follow Mr. Gandhi politically or economically are still deliberately or unconsciously making use of him and of the tremendous influence which he wields, for the sake of securing ends which, once secured, will make Mr. Gandhi's disappearance from the place of control both possible and inevitable."

While the British Government may have been paternalistic in the past, it is now seriously seeking with the highest conscience to abandon once for all the old principle of autocracy and to replace British rule by Indian rule. Dr. Speer thinks that it would be a great day for India if the forces which Mr. Gandhi leads should cordially give themselves to the speedy working out of this problem and abandon the agitation of hatred and separatism, and forego the substitution of exceptional grievances or mistakes for the steady processes of justice and freedom which are under way.

What one desires to see is just what is going on inside the Christian Church in India. Here men are setting themselves to the building in Indian life of those qualities of character and those conceptions of human relationships on which alone a true and free state can be built. Here they are seeking to achieve the unity which has never existed in India, and without which there cannot be a united national life in that country. Neither Hinduism nor Mohammedanism will ever unite India, but Christianity can.



THIS IS THE ANCIENT METHOD TO WHICH MR. GANDHI WOULD HOLD INDIA



## The Situation in China Interpreted

BY THE EDITOR



**I**HAD a most interesting conversation recently with two Chinese students regarding the present involved situation in China. Both are young men of unusual attainments and ability. They represent the young China and the Student China of today. Here is the view I gained from them.

The civil war which is now being waged has three parties to it. One is headed by General Chang Tso-lin, the Manchurian, who is not only a militarist, but an altogether unfit man to lead in China. He is known as a great fighter, an unscrupulous and ambitious person who seeks his own interests and would, if successful, become a military dictator, actual ruler, even if he thought it wise to have a puppet as nominal president. His success, therefore, could not possibly mean good for China, nor would it bring stability to the government.

The second party is headed by General Wu Pei-fu, of Central China, a militarist also, but of quite different reputation, a man who has come but recently into prominence as a national figure, and who has won favor with many for his patriotic spirit and high character. His success would be far better for China than that of his chief military antagonist, but would still leave the government in the militarist control, and that the students do not believe could ever secure permanence and peace and the opportunities for self-development along the lines of education. "We want to put our money into schools and scholars, not into battleships and soldiers," was their remark.

The third party is Sun Yat Sen, President of the South China Republic, or as he would claim, constitutional President of the Chinese Republic, duly elected by the legitimate parliament or congress which the President in Peking dissolved. Sun Yat Sen, said one of the students, is a patriot who believes in the constitution, and only consented to lead in the formation of a new and constitutional government when the Peking administration was selling the country out to Japan, and evidently there was no hope of saving the nation otherwise than by revolution. His motives are pure and his aim the welfare of his country, in the opinion of this admirer.

In that case, I asked him, how could he justify Sun Yat Sen's coalition with General Chang, the worst man admittedly, instead of with General Wu, who had as his leading supporter the famous Christian General Feng? This was confessedly a difficult question. He was not willing to admit that the newspaper reports of such a coalition were correct. If they were, there must be some reason that at this distance could not be known. His companion was not so sure about Sun Yat Sen's motives, or at least wisdom, and thought he might be playing on a chance. He put it this way: "However it comes out, to my mind Sun Yat Sen stands to lose. For instance, suppose General Chang Tso-lin wins, he will have no use for Sun Yat Sen, as there will be room only for one dictator, and he will play that role himself. If General Wu Pei-fu wins, he will certainly have no love for the man who sought to crush him between two forces, and Sun Yat Sen will have nothing there. I cannot see what

he is thinking of, and believe he has been duped. He is a good man, but an idealist and impractical."

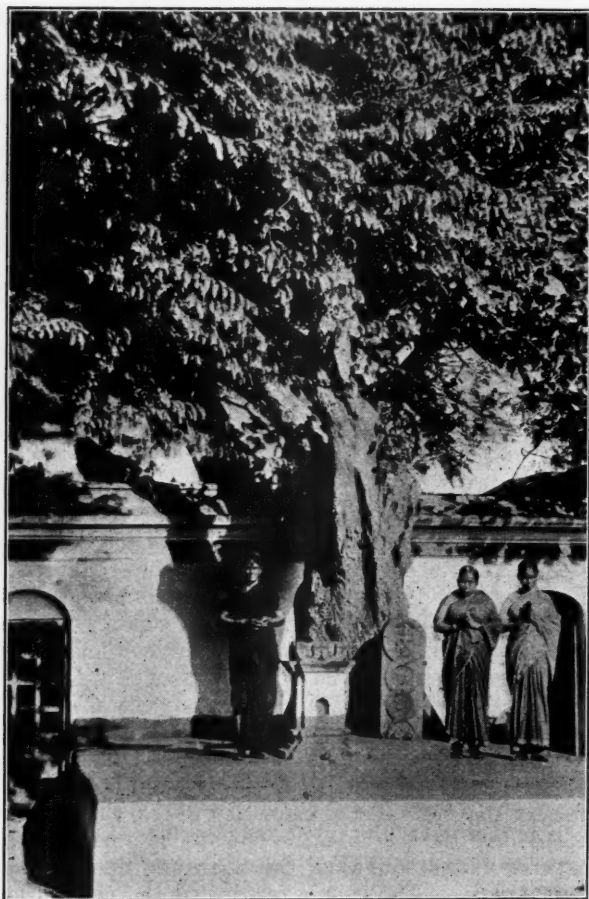
To this the other assented in part, but thought there was one other explanation of Sun Yat Sen's course. Might it not be strategy on his part to do all he could to help the two opposing generals kill each other off, and thus leave the field clear for Sun Yat Sen and his southern forces to take the Government and wield it? By latest reports, as we go to press, this is what Sun Yat Sen means to attempt, following General Wu's victory over General Chang.

What will be the outcome for China? Nothing decisive, whichever way the battle goes, for the seeds of enmity will remain, and China will be under the same system of military provincial governorships that have made any permanent arrangement impossible, and peace a thing to be broken whenever personal whim, grievance or ambition might seize a military governor. That is the problem for which solution can only be found by a process of elimination which as yet there is no central force to apply, nor can be until the masses of the Chinese people have been educated to take an interest in citizenship.

What do you see of hope? I asked. And both agreed earnestly that the hope of China lay in two classes—the students and the merchants. The students had proved what they could do when the Shantung decision was made at Paris. The people recognized the new power. The masses revered education, though they did not possess it. Hence, if the students were wisely led, and realized that they were yet immature and must not go too fast, they would become a mighty influence for good and honest government. This is likely to be the outcome; but it must take time.

Then one of the young men turned to me eagerly and said it seemed so strange to him that America expected China to transform herself from a monarchy of centuries into a republic in a day. "China has had but a very few years yet for such tremendous adjustments for four hundred million people; and how long have you had in this country, starting as a republic and still having much undone, have you not? Ought you not to be more patient with us? Of course we ought to clean our house, we know that; but one thing is sure (and here he was in dead earnest), we do not want any foreigners to clean it for us. It is our house. The people have found that out through the student movement as never before, and we are solid on that. We will welcome foreigners, especially Americans and the missionaries, as we have done, but not to interfere in our politics."

In which he is quite right. It is the duty of the nations to save China from partition and forced concessions and wrongful interference, to help her in every way possible to establish a firm government. For rightly governed China, assuring the prosperity, development and happiness of her people, will be one of the surest guarantees of world peace. And these students are typical of the men who will some day bring in the new China that is to be. And in that China Christianity will not be an alien religion, but the springing up of good seed sown in good soil and bringing forth abundantly unto eternal life.



WORSHIPING TREES AT NELLORE, INDIA. SUPERSTITIONS WHICH CHRISTIANITY HAS TO OVERCOME

### Illustrations of Caste

Caste is a tremendous drag on India's progress. It is not surprising that the most ardent nationalists are declaring that caste must go. Rabindranath Tagore says, "The regeneration of the Indian people, to my mind, directly and perhaps solely depends upon the removal of this condition."

If it were not so tragic, it would be amusing to see manifestations of the caste spirit on every side in India. A little five-year-old Brahman boy in one of our mission kindergartens was given clay with which to model. He refused to touch it. "The potter is of low caste." He could not resist watching the others, however. The next day he poked the clay with his finger. The fourth day he took the clay with the rest, and nothing was said about the potter. A pious Vaishnavite matron will not eat with her own children for fear of becoming unacceptable to the Almighty. A stable servant will sweep up the stall, but will be fined by his caste if he also sweeps your driveway. There are hosts of taboos. One must not marry or inter-dine outside one's sub-caste. Since there are over two thousand of these exclusive compartments some are of necessity small. Cases have been known where men have had to wait for their wives to be born. A progressive father in a limited and backward caste has to face the practical certainty that if he educates his daughter, she will have to marry an uneducated man.

To the orthodox Hindu the different castes are not simply different classes, but separate creations from essentially different parts of Brahma—his mouth, arms, thighs, and feet.

Hinduism has six orthodox systems of philosophy. Its greatest philosophic achievement is the realization of the unity underlying diversity. For many centuries India was the university of Asia, as Greece was that of Europe.



CHRISTMAS MEETING, ON PRAYER-MEETING HILL, ONGOLE, NOTABLE IN BAPTIST MISSIONARY HISTORY

Religion tends to be reduced to the observance of countless caste rules. If a man will only observe these, he may believe anything he wishes and still remain a Hindu. If he should be excommunicated by his caste, his relatives would shun him, the marriage of his children would become almost impossible, and he very likely would be boycotted in business and socially.—From *Building with India*.



GROUP SEEKING BAPTISM—INDIA. THIS GIVES AN IDEA OF THE MASS MOVEMENTS



## "The Soul of an Immigrant"

A REVIEW BY HOWARD B. GROSE—CONCLUDED FROM MAY ISSUE

### V



HE good Samaritan policeman was wise. The young Italian's letter was misdirected and long afterward found in the post-office limbo of lost letters. When about noon of an April day in 1904 Panunzio stepped off the train at Readfield, four miles from the Maine Wesleyan Seminary, he had seventy-five cents in his pocket for his new life start. But immediately he found friends of the real kind, was taken in by Prof. Trefetheren, acting president (who later became professor of Greek at Colby), and secured his first job, which was to saw and split three cords of tough wood at \$3.50 per cord. But "from the moment I set foot on the 'Hill' I felt an atmosphere of friendliness and helpfulness." That is the type of a true Americanization school, and we want to give it full credit. In this place the young man gained rich experience, learned the American principle of fair play, occasionally met with prejudice against a "foreigner," but generally was treated with kindness and favor. He developed not only scholarship but special gifts in declamation and oratory, and won first rank as prize declaimer and debater in school and state contests. He gained his first great victory over racial opposition by committing to memory the entire play of "The Merchant of Venice," a well nigh unexampled performance. The reader will find much that is instructive in this story of academic education with its significant successes, which convinced Panunzio that "after all with America's best people foreign birth makes little or no difference." He was frequently to deal, however, with other than the "best people," and then race made a decided difference.

Panunzio's career at Wesleyan University, entered in 1907, was conspicuously successful. He was one of three in a class of 120 to be admitted without conditions. He had paid his expenses through the academy and had \$50 left to start college on. By means of scholarships won and work secured he paid his way through college, was on the Varsity Debating Team for three years and its star debater, received A.B. in 1911 and A.M. in 1912. He was welcomed and helped by his teachers and no race barriers were raised by the students. Then he entered the Boston University School of Theology, and was on the last long lap of his educational preparation for the ministry. The war broke in on his plans but brought new experiences.

This passage on his college life is worthy of quotation: "All that my life in school and college meant to me, I cannot define. Far above what I acquired of knowledge and mental training, I had gained something of vaster significance: a new view of life. I had been brought up to believe manual labor a disgrace. Here in America I had earned my way through school and college; I had worked as janitor, tailor, woodsman, night watchman, mail clerk, and respectable people thought no less of me for so doing. I even courteously but firmly declined to accept the aid of a lady who had become interested in helping me financially. I hope I did not seem ungrateful; such was not the fact. I was simply enjoying my independence to the full. The American in me was unconsciously growing. I took

pride in my toil and in being independent. 'A new birth of freedom,' our immortal Lincoln would have said, and with it came the consciousness that this was possible only in America. This consciousness was as invigorating as a newborn morning. It was electrifying; it put new backbone in me; it broke the shackles of petty conventionality; life became a great adventure."

### VI

Reviewing his first nine years in the new world, he discovered that he had suffered some serious losses. First was the loss of that trustful simplicity which he brought with him, but which changed to suspicion and distrust, and to putting a big question mark on every man he met. This he believes to be a prevalent attitude of the immigrants, produced as in his case by mistreatment. Second was the loss of manners and the deep respect he had been taught for law and order. Thrown at first into contact with only the rough who defied the law, ridiculed the aged, turned liberty into license, he wonders that he escaped with as much of the real sense of the beauty and dignity of life as he did. Then, in his struggles with adversity, he permanently injured his health; and in the rush of American life was led to think more of speed than of precision and thoroughness. "Painful has been the task of retracing my steps in quest of what slipped away from me in the first three or four years of life in America."

Similar experiences and losses occur in thousands of cases, he feels; whereas a different treatment of the newly arrived boys and men might create a sentiment of regard instead of a resentment which breeds all sorts of future trouble. The chapter on Naturalization shows what the alien often has to go through, and explains why many dread the process and do not carry it to completion. He is justified by his experiences in calling the methods sometimes used in connection with our "so-called Americanization program" unkind and cruel, as they are self-defeating. In the chapter on "Stumbling Blocks to Assimilation" he describes his first attempts at Italian mission work in Portland during a school vacation. This quotation should be considered by intending workers among foreign-speaking peoples in our cities, and by their employing organizations as well:

"This was my first close-up contact with immigrants in America. From the very first I was much impressed with the various needs of the people and I saw many ways in which we could be of practical service to the Italians of the city. I therefore made plans to mingle with the people themselves, and, regardless of whether they came to the religious services we held, to help them in any way most needed. I soon discovered, however, that this was not what the authorities wanted or expected. Their primary interest was to fill the little hall with Italians at every service and to make just as many "converts"—better, proselytes—as possible. Some of the workers gave themselves with great zeal to this task, and they could not understand how I, with my knowledge of Italian, could be so indifferent to what they considered the most important phase of the work. They were so



zealous that they caused very serious breaks in the home life of some of the people. I recall one case where a young man was cast out of his home by his parents because they did not approve of his attending the meetings held in our little chapel. He came very near going insane under the strain. The American workers, however, thought they had accomplished a great transformation, although the young man ultimately returned to his parents and gave up the meetings. Thus early I came in contact with a class of Americans who think they can do anything they please with the immigrants and their children, when by causing friction and ill feeling in the home they are retarding rather than accelerating the work of assimilation and Americanization."

## VII

Further unfortunate experience came to him that summer when he tried to rent a residence for an Italian gentleman of education and refinement who had been appointed vice-consul at the new sub-consulate opened in Portland by the Italian government. Assuring the vice-consul that there would be no difficulty in finding a desirable house, great was the chagrin to discover that no one was willing to rent to an Italian, no matter what his rank or character, so that at last the official was compelled to locate in one of the worst sections of the city, in the Italian colony. No wonder the author, after such experiences, returned to school in a thoughtful if not pessimistic mood. But one result, he says, compensated him for the effort and sacrifice—he took back with him to school a young Italian, who started at the bottom and is now a minister in a western state.

The first experience with an Americanization class was still more painful, and illustrates the relations between the capitalist employer and the foreign workmen, as well as the futility of a certain sort of placatory effort. Out of such conditions develop the I. W. W.'s and anarchism. Then race prejudice cropped out, when the eloquent young preacher became temporary pastor of a church near Hartford without protest and to the evident satisfaction of the people. But when it was proposed to call him as permanent pastor, then objection to the Italian came out. He won, however, and remained long enough to live down the prejudice. Two other short pastorates followed, with American churches, but all the time he had the feeling that he ought to be working with and for his own people. The way opened in the north end of Boston, and he gives a realistic picture of mission work where rivalries confuse and neutralize the good that might be done. This is all informing for city and home mission society secretaries and workers. After twelve years in the country he was now in an Italian colony. Never had he seen such congestion, such dirt, such litter, such huddling of people. The immigrants were not wholly responsible surely.

"Not only were all the constructive forces of American society absent from this community, but some of its very worst features seemed to have been systematically poured into the neighborhood to prey upon the life of the people in their helplessness." Every haunt of evil was there. He repudiates the idea that it was an Italian community, for no such community could be found in Italy. But he came to love the people as deeply as he abhorred the community life. The children captured him, with their love of flowers and eagerness to learn.

The mothers appealed to him as they sought to save their children.

But the mission, with its unfit monstrosity of a building, its spirit of urge which had aroused antagonism and resentment, its objective of a crowd, its slogan "We must make a good showing," was a great disillusionment, one of the severest that had come to him. To do what he had dreamed was not possible under such conditions. It was well doubtless that the war summoned him to other duties and responsibilities. Since physical disabilities kept him from enlistment he took service with the Y. M. C. A., and after a term in France he was selected to go to Italy with the first "Y" party sent to that country in 1918 to introduce the welfare work and strengthen the morale of the Italian army.

He was assigned the task of projecting the work at the Italian front, which gave him the privilege of association with some of Italy's most eminent men. He was the first to raise the stars and stripes near the Italian army lines, and when a new Casa del Soldato—or "Y" hut—was to be opened he was invited to speak for America, and such was the effect that the commanding general requested him to continue addressing the soldiers along the lines, at the expense of the army. For seven months he rendered this cheering service, in which he distributed small American flags by the thousands and was thus doing duty both to native and adopted land. At this time he made his final choice of country—America.

## VIII

One of the most helpful chapters in this narrative is that which deals with "My American 'Big Brother.'" This shows what a genuine, whole-souled American Christian man can do for the foreigner—the mission worker, the minister, the brother man. "He began the work of Americanizing the 'foreigner' by showing him true kindness and by making America seem a lovely thing and much to be desired. . . . I am certain that if it had not been for my American Big Brother I would not have the deep-seated faith in America which is mine today. . . . It is my ever growing conviction that one ounce of this kind of treatment will do more to make Americans than a million pounds of the Americanization cure. . . . Americans are not made by simple formulas. They are born out of the embodiment of ideals; they are moulded into shape by the hand of those who have mastered the art of treating men as human beings, whatever their color or nationality."

There is another chapter, on the author's "American Philosophy of Life," which balances over against the losses previously noted his great gains from residence and experience in America. We have gone into the story at this length, not to exhaust it but to induce the reader to recognize its value and interest and get it as one of the permanent books in the library. And we hope all who are engaged in Americanization effort of any kind will carefully consider the points of view presented by one who looks from the foreign angle. Of one thing we are satisfied, and have been since our earliest study of immigration, that the indispensable element in this work of assimilation is personal kindness, courtesy, simple friendliness on the part of our Christian people at large. Here is a missionary service at hand in which all may engage, with blessed results for our country and the Kingdom of God.



## THE EDITOR'S POINT OF VIEW



### The Cover for June MISSIONS

We have obtained from Coe Hayne, author of *Race Grit*, the following account of the way our cover illustration came to be taken:

"Permission to use a tripod view camera in Lincoln Park, Chicago, having been granted by the park officials, it was thought that a photograph of a troop of colored Boy Scouts standing at the base of St. Gaudens' statue of Lincoln would make a suitable frontispiece for *Race Grit*, the new book on Baptist Negro work, North and South.

"Due to the kindness of the workers at Olivet Baptist church, a number of colored boys in their scout uniforms met me promptly in the vestibule of the big South Side church. A young Southern Negro, recently arrived from Texas to complete his education in Chicago, drove the automobile that conveyed us across the city to Lincoln Park. His interest in the statue was noticeable from the moment of arrival.

"Several exposures had been made of the statue with the Boy Scouts arranged about it in various ways, but none of them quite satisfactory. When I noted the attitude and rapt expression of the Texan, I motioned the others out of the field, and secured the result desired. The adoring youth looks up at the face of the Great Emancipator, who in return seems to look benignantly down upon him."



### The New Missionary Perspective

It is not easy to make allowances for the effect of changed conditions upon missionary policies. Many fail to realize how greatly the perspective has shifted since Judson sailed away from Boston harbor on his foreign quest. In the early days of our missionary enterprise the white visitor to India or China or Japan was a novelty. The number of traders and missionaries together was not formidable. The occasion for hostility was slight. Random outbreaks occurred, but on the whole the attitude of the natives was one of curiosity and tolerance rather than enmity.

But as the years went on and the missions grew in strength, and the number of native converts became large enough to be noticeable, it was inevitable that the non-Christian forces should pay more attention to the interloper from the West, and a positive opposition develop. Now that Christianity has gained a hold in the Far East, and is recognized as one of the potent influences in national development and life, certain facts must be realized at the missionary home base.

For one thing, the perspective must change so that we see the foreign missionary as a disappearing factor and the native Christian replacing him in the church and school. The mission work, grown out of its swaddling clothes, must pass into native hands and control. Not that this is to be immediate, but it is to be invited and inevitable.

This is what the missions are to work for and toward. This is the attitude the missionaries are to take, the practical policy they are to teach.

And this involves changes in the mission work. It brings the training of native preachers and teachers and leaders to the fore. It makes the school the center of development and source of character required for the Christian work that must be done. It takes some readjustment of thought to understand that the evangelization of China is not to be done by American missionaries but by Chinese Christians trained in our mission schools and churches until they are able to assume the leadership and stand independent of foreign tutelage or superintendence. And as in China, so in any other non-Christian land.

The very growth of our missions has created the changed conditions. By his very success the American missionary signs his passport for extradition. It will be the crown and glory of our foreign mission work when the day dawns in which it can truthfully be said, "The missionary is no more needed in the foreign land because Christianity has conquered the natives, who are now competent to carry forward the great work so nobly begun and fostered by Christian consecration and self-sacrifice."

Meanwhile, there is much to be done. The native increase must precede the missionary decrease.



### Facing the Future

The Northern Baptist Convention at Indianapolis will call upon the denomination to face squarely the future, and decide upon what course it will pursue. Without having any definite figures to go upon at this writing, it is only certain that the total sum raised this year will not meet the year's necessities by a large amount. Hence it will be necessary to consider thoroughly the situation and the way to meet it. The interests involved are so great that ordinary consideration will not do. Ordinary action will not meet the emergency. It will require the best brains, the largest hearts, and the deepest consecration to Christ and His cause, to solve the problems that confront us.

It will require, beyond this, a unity of spirit and purpose. It will not be enough to pass resolutions. Alterations in machinery cannot supply motive power; and it is motive power that is lacking, not machinery. If the Convention will pray, wait and really pray, until the Holy Spirit comes from above and moves all the place where the delegates are sitting, melting all hearts into one great glow, and merging all discordant interests in one great desire and will—then the pæans of victory will sound, and seeming disaster be turned into a forward march.

It is not for a moment to be believed that our denomination will permit any temporary financial reverse to



imperil and injure the cause of missions, to which we are committed alike by divine commission and our history and undertakings. We shall not forget that, in spite of disabling conditions throughout our country and the world at large, our people have given a larger sum this year for our denominational causes than would have been thought possible a few years ago. Nor shall we be discouraged because we laid our plans in advance for large things. We shall face the facts with Christian fortitude and faith, and plan to meet the exigency. When the contest runs adversely, then is the time to sound, not the retreat, but the advance. When our people know the will of God, they will do it. In that confidence let the Northern Baptists gather at Indianapolis.

Epictetus says "Difficulties are things that show what men are." They confront us but cannot daunt us. The one thing we need is to hear the Master say, "This is the way, walk ye in it."



### The Personal Factor in the Race Problem

That much good can be accomplished through committees, conferences and conventions on inter-racial relations no one will doubt. We must have these to awaken public interest and create public sentiment and opinion. We must pass resolutions and adopt platforms and put forth proclamations and pronouncements. We must have publicity and propaganda. The bringing of white people and Negroes together for discussion and deliberation and friendly intercourse through the medium of these committees and conferences is of special value, because acquaintance is the first step to the abolition of prejudice. Hence we hail with great satisfaction all the movements that make for fuller knowledge, for betterment of conditions, for more Christian relations. Hence there is bright promise in the activities of groups of white leaders in the churches of the South, who realize that some way must be found whereby the races can live in amity and peace and safety, each enjoying the constitutional right to life, liberty and the pursuit of happiness. There is much in this issue that portends better things for the future, in spite of the agitators and the admitted reasons for agitation and demand for justice and legal rights.

But underneath all lies the personal equation, and the race problem will never be solved until we have dealt with that. The question ultimately must be, not how far will the committees and Christian groups be prepared to go, but how far will you go—you individual white man and woman in our Christian churches, North and South. To be fair to the Negro or not—that is the question. And it cannot be shunted off onto committees. The Federal Council Commission on the Church and Race Relations rightly takes as the first of its two underlying principles of action this—that the problems of race relations and Negro welfare are local problems and primarily the problem of the local people and local community.

It is local and personal. Here is a concrete case that has just come under my notice. It is in the North, not in the South. In a suburban community, not far from New York, there is a Negro family of exceptionally good character, quiet, irreproachable, hard working, church going, genuinely religious. The father is too old to work, and practically helpless through heart weakness. The home has for some years been motherless. Two unmarried

daughters have the burden of caring for the father and one or two younger members of school age. Both of the adult sisters are competent and skilled workers, and have no trouble to get work, the only trouble is to get strength to do it and take care of the home also. They do not complain, but awful discouragement comes sometimes. A sympathetic employer inquires the reason, and learns that they have to pay an exorbitant rent for mediocre and unfit quarters, and that the landlord proposes to raise the rent. The neighborhood has changed, and has become Italian of the poorer grade. It is noisy, unpleasant, and the children have no regard for law or order. Yet the poor colored family dare not complain. The police would only laugh at them, for Negroes have to take their chances in appealing for police protection. They cannot afford to pay more rent, but where can they go? The decent neighborhood they long to live in will not have them. In the better sections where their own people live the rents are impossible for them. They are segregated as effectively, so far as residence is concerned, as though they were cholera or smallpox patients. And there is no Christian sentiment that is ready to come to their aid. When a colored family comes into a block the white folks move out or cause the newcomers to. The problem is personal and local. Who is wise enough for a solution, or even a suggestion that would come under the "neighbor" teachings of Jesus?

Let us think these things over, and as a result of the study of this live issue in our church groups may a beginning be made, at least, toward not only a better understanding, but a more Christian conduct, inspired by the spirit of Him who said, "All ye are brethren."



### The Convention at Indianapolis

Persons who design to attend the Convention at Indianapolis, June 14-20, should make application for accommodations at once, if they have not already done so. There are a number of other conventions in the city on the same date, and the hotels have already been largely preempted by those who take time by the forelock and hotels by early engagement of rooms. The Indianapolis Committee, however, does not wish anyone to stay away, and will endeavor to find places for all, provided the requests are made known in advance. Hence, if you are among the belated when you read this, prepare a communication at once and send it to F. A. Hayward, Executive Secretary, 727 Occidental Building, Indianapolis, Indiana. Tell him what you want, but be ready to take the penalty for delay by taking what you can get—and that without demur. We are repeating the transportation rates on another page, so that there may be no mistake on that point. Neither should there be as to securing a proper certificate of election as delegate from the clerk of the church, if you go as a delegate. No end of trouble is saved, where so many thousand people are involved, by a little carefulness and forethought on the part of each individual who goes.

As for the spirit in which to go, it is said that a New England tombstone bears the inscription, "She hath done what she couldn't." That tells a noble story, with an application. If in the past year Northern Baptists have not done what they could, then they should



resolve to make such a record this coming year that, in reviewing it, the verdict shall be, "They have done what they couldn't."

That spirit can turn temporary distress into permanent advance for the Kingdom of God.

## NOTE AND COMMENT

¶ It is reported that the Protestant churches of America have given about \$1,500,000 to the Protestant churches of France for rehabilitation and rebuilding of churches and plants destroyed during the war.

¶ President and Mrs. Harding have accepted life membership in the American Bible Society, the certificates being presented at the White House by a small committee from the Society, headed by Secretary of State Hughes, who is a vice-president of the Society.

¶ Writing of the late Dr. D. A. W. Smith, President J. McGuire, his successor in the Theological Seminary at Insein, says: "All the Karen pastors and preachers in the country are his 'boys,' trained under his hand. The graduates for these forty-five years number 870. All their work for the backward races has felt the influence of Dr. Smith." "Dr. Smith was always and everywhere a Christian gentleman, and he was a Christian scholar and statesman." The truth of which all who knew him will attest. His was a friendship to be prized.

¶ Booker Washington was an originator of epigrams. One of them was good for us all to heed: "The individual who puts the most into life is the one who gets most out of life."

¶ Instead of holding a preconvention meeting this year, the Home Mission Society's Commission on Evangelism will have place in the Convention program for consideration of its work for the coming year. The Commission has accomplished large results this past year, proof of which was found in part in May MISSIONS.

¶ It is good to know how widely the evangelistic news in the May issue has been appreciated and valued. One subscriber said, after reading the wonderful story of conversions at home and abroad, "It has thrilled me so that I feel bound to give every dollar I can to help on this great work." The cumulative effect of such an aggregate of evangelistic material is very great. One of the ways in which MISSIONS differs from all other publications is the possibility of giving the space and unity necessary to produce such a result, showing our worldwide evangelism in a single issue, which for a long time will remain for reference and influence. The immediate and numerous comments show what a hunger there is for the reviving power of the Holy Spirit in all our churches and in all the world.

¶ We are sure our good friends, the missionaries in South India, will agree that we have done justice to the Telugu Mission in this issue. Owing to the non-receipt of the annual reports from Assam and Bengal-Orissa in time, we shall have to let those fields take their turn in a later number. Occasionally, as we are aware, the news from South India and other fields is no longer fresh—especially to those out there—after it has taken six weeks on the way, and from one to two months or more before it appears. Sometimes, too, the time element does not seem the predominant matter in an article, which has the human interest regardless of date. But we are glad now to give India a place in the sun—though doubtless the missionaries on the plains think she has quite enough of that all the time. Fine reports these are, and they tell the story of a work that cannot be stopped by

political revolution. The seed has been sown. Christianity has taken root in India. The highest compliment paid to Mahatma Gandhi by his admirers is to liken him in character to Christ. If only now we do not have to retrench where already there is sadly depleted staff. To fail in the hour of greatest need—that is tragedy.

¶ "No man with a wishbone where his backbone ought to be can succeed," is the way a Methodist bishop puts it to a class of ministerial students ready for service. Then he went on to make some good points about leadership and its great responsibilities. In missionary station as in pastorate his word is true that you can lead the hosts straight only so far as you follow Christ.

¶ What a difference a simple tense may make. Take that word of Jesus, "Lo, I am with you *always*." Not *will be* but *am*. Now and forever, not some tomorrow to wait for. That is present companionship and strength and life-giving.

¶ Dr. Roy B. Guild has been investigating religious conditions on the Canal Zone. He found them far from satisfactory. The fine morale existing during the building of the Canal and until recently has been seriously affected by the reduction in salaries and changes in personnel. The men who made the Canal took their religion to Panama with them, and promoted fellowship in church work, developing the Union Church of the Canal Zone with four congregations. They adopted the policy of self-support and have continued it, beside paying the salary of the missionary at David, raising \$1,800 a year. They have built and equipped parsonages for the pastors of the four congregations and given more than \$16,000 towards church buildings. The church at Christobal will make every visitor proud of his Protestant fellowship. Those who are putting themselves into these churches believe that only a virile type of Christianity can overcome the deadening influence of the type of religion that has been dominant there for 400 years.

¶ It is peculiarly painful to have men of such standing as Bishop Lawrence of Massachusetts join the head bishop of the Protestant Episcopal Church in opposition to prohibition. And all the worse to have him talk about the infringement on the right of the workingman to have his social glass of beer after his hard day's work. The query as to the workingman's family and the results to the hard working wife of the wages spent in beer and whiskey was long since a sufficient answer to that kind of argument; while as for the breaking in upon the habits of citizens who were accustomed to drink at home and elsewhere, the people settled that, too, in favor of the greatest good of the whole number and the suppression of a traffic that is admittedly the source of crime and evil and suffering beyond measure. The forces of opposition to the prohibition statutes are strong and united, and the Christian forces cannot afford to be idle. Every interest of home missions is affected by this issue.

¶ The United States Senate has adopted a resolution urging the establishing of Jewish control in Palestine. Just what the Senate has to do with this matter is not clear. England holds the mandate for Palestine, and has declared in favor of the Zionist movement. We believe that Palestine ought to be kept free from government by any one group, and held under mandate as an independent state. The Jews form but a very small part of the population, and a peaceful rule by them is not considered possible by those who have studied the situation. Palestine belongs in a special sense to the world. Late advices state that full religious liberty to all persons has been decreed by Great Britain. This is what all parties should gladly agree to. And the matter should not be mixed up with politics in any country.

¶ When General Booth suffered the loss of his sight he said to his son, "Bramwell, I have sought to serve the Lord with my sight, now I must serve him with my blindness." That is the Christian spirit that meets and conquers whatever comes.

## The Negro Challenge to the White Churches

ADDRESS DELIVERED AT THE NEW YORK CONFERENCE ON CHURCH RELATIONS

BY GEORGE E. HAYNES, PH.D.



HE challenge that is coming up from all of the Negro world to the white churches of the country today is for some concrete, real work that will show the cooperation that has been given in the past in helping to meet life's every day problems.

Two changes have taken place in the racial situation, two very important changes, that I might mention among others. They call to the Home Mission Boards for a more vigorous grasp on this situation. The first change might be called internal because it is taking place in the minds of the Negroes and the white people. Not having seen inside the minds of the latter I cannot speak with so much confidence on that part of the matter. The Negroes, partly as a result of the World War, when about 400,000 Negro men were taken into the United States army, about half of them going to France, and partly because of the rising tide of race consciousness that now has passed through half a century, have become more acutely aware of what it means to be free.

That race consciousness is expressing itself in two ways: First, a new sense of their own worth and their own dignity as a people. Those who have followed the Negro through a number of years, missionaries and teachers, have seen that growing sense of pride in race and confidence in self. We used to have less confidence in professional men and business enterprises. That is passing. In other words, they are coming to have a pride and satisfaction in belonging to the Negro race. Second, there is a change in attitude toward white people. I shall try to speak, not my view, but what I can sense is going on in the minds of Negroes of all grades of intelligence in all parts of the country. They are coming more and more to ask or more and more to feel that they are not going to take the word or the appearance of things regarding the attitude of white people towards them. In other words, there is more of a tendency to be suspicious of white people and demand proof that individuals among them are different from the ordinary individuals with whom Negroes come in contact from time to time.

In our Negro Americans Committee report there is mention of the Garvey Movement. One of the main points of this movement is to challenge the sincerity of white people as they come in contact with colored, to question the attitude of great numbers of the white world, not those who are friends, but the men who come together in the daily walks of life.

Perhaps I might give one or two illustrations. During the past year my wife has been doing some work in the Domestic Servants Division of the Employment Bureau in Washington. Colored women and girls are placed in white families of Washington through this office. Mrs. Haynes has been finding out actually what the white mistresses are thinking of Negroes. In this way she gets a pretty clear view of both sides of the race question. During the past three years, I have been attending many labor meetings as the representative of the Department of Labor. I have gotten the average white working man's

point of view. There is cordiality coming to the surface but the older relationship of master and man has been dying, the relationship that grew up out of slavery, that relationship that southern whites and southern blacks knew. Those who are Southerners here will know without explanation what is meant of the past relationship of master and servant, mistress and maid. Now there has not been built up a bond of fellow feeling on the basis of man to man or woman to woman to take the place of the older ties, so that there is growing suspicion on the one side and the passing away of a paternal attitude on the other. We have then what we may call an internal mental condition that calls for what I believe only the church and the idealism of Jesus Christ can give. As I have said on other occasions, if Christ cannot bring it about then we are indeed most helpless.

There is a second change, the alteration in external conditions. The Negro has been moving out of the rural districts, away from the small towns and away from the humdrum drudgery of rural life. I do not know as we can blame him. I think I would rather be condemned to Sing Sing prison than some of the plantations I have seen. That is pretty strong. I was down in two of the southern states in November trying to get a background for some surveys. I went over the counties in an automobile. I was in one of the counties on a Sunday and visited six different churches in a drive of 35 or 40 miles and we found religious services started in only one church. The minister had just arrived and he and the deacons were putting up the stove as preparatory to the service.

At almost every trading center we found boys and men in groups of from half a dozen to twenty gathered around doing practically nothing. All dressed up and no place to go. I finished a few days ago working upon the report for that particular county. I was not surprised to find little increase in population, that in the churches the men and boys together were about 35 or 40 per cent below the women and girls, and absentee ministers except in two or three towns. One of the things carrying them out of the rural towns to the north and to the industrial centers is a growing feeling of insecurity as there has grown up the feeling of less cordiality between the races and less assurance of things that make for safety and security.

But the dark side is not the only side because there are cooperative efforts and many are making headway. We are having some of the white planters interested in helping in home buying. There is as never before in the South an interest in education, the building of good rural schools. More than 100 county training schools are being fostered by the Jeanes Slater Fund. One teacher has built up a county training school in Washington County after twenty-five years work there. Teachers and pupils come in for miles. We can see the effect of that one man and his wife located in the center of the county and touching the farm life of the people of that county in every direction.

Now in the minute or two of closing let me, if I may, suggest one or two things that the churches white and



colored may do in meeting both these internal and external needs. I have left out the fact that Negroes have shifted from agricultural life to industrial—500,000 came North and practically all into industrial occupations. The fact is that now unemployment is here they are suffering the most in a dozen different cities. What is to be the story when immigrants pour in. The Negro has had flowing into his hands more money than he dreamed of before, and the problems increase as the income increases. Particularly young people are unprotected in the industrial centers.

First, the churches represented by the Home Mission boards may furnish trained rural workers for health, work, for Sunday school and other religious educational development and for leadership in the recreational life of the young people that is so devoid of diversion today.

Second, a trained resident minister is the most pressing need of the rural districts and it will hardly come unless the home boards supply funds to supplement local support and make it sufficient to enable a first class man of family to live with his people.

Third, the Negro churches may become the channels for an educational program to reach the masses of the people in a way that no other agency can do. Especially should the mission boards take hold of the problem of land buying in the rural districts of home building and buying and of thrift agencies in the towns and industrial districts. Here is a point where self help can be stimu-

lated and the Negro encouraged to become independent and self-reliant.

Just after the Civil War, the great work of the Mission boards founded the educational institutions that prepared the present leadership of the Negro people and laid the foundations for the public school system which is developing today. Is not the time ripe for the same mission boards to help the Negro abolish his poverty as they have helped him dispel his ignorance.

Fourth, the high schools and colleges for Negroes of the South must be strengthened, enlarged and the standards raised by means of missionary aid. Public funds will support much of this in time, but the demands for leadership in health, economic life, ministry and education cannot wait for the slow support from general public opinion for these higher educational needs.

(Dr. Haynes, whose address before the Conference on Inter-Racial Relations in New York is given above, has become a secretary of the Federal Council Commission on the Church and Race Relations. He has had fourteen years of experience in promoting cooperative relations between the races; was formerly Professor of Economics and Sociology at Fisk University; founder of the National League on Urban Conditions among Negroes; during the war served the U. S. Department of Labor as director of economics; and was also secretary of the Committee on Negro Americans of the Home Missions Council. He has an M.A. from Yale and Ph.D. from Columbia. He is the author of the new text book, *The Trend of the Races*.—Ed.)

## The Southern White Women's Aid

**A**MONG the foremost agencies that are exerting a powerful influence in behalf of improved race relations is the Southern Women's branch of the Commission on Inter-Racial Cooperation. The women's movement was started ten years or more ago by leaders in the Women's Missionary Council of the Methodist Episcopal Church South. Atlanta became the center of activities, and by 1916 a Committee on Church Cooperation was formed from the ministry and laity of white denominations. Out of this developed the movements that have now spread over the South, and contain the promise of education, acquaintance and working together until the most difficult problems are solved in a Christian way.

In 1920 the Southern women felt that existing racial situations were a challenge to Christian faith, and also an opportunity "to show to the whole world the power of Christianity to settle racial differences and to meet inter-racial crises everywhere." A commission was created to study "the whole question of race relationships, the needs of Negro women and children, and the methods of cooperation by which better conditions might be brought about." This commission of broadminded Christian women attended the biennial session of the National Colored Women's Clubs in Tuskegee in July, 1920, and discovered there massed in that body a power of which they had little dreamed. They asked a group of the Negro women to remain in conference, and when the result was reported to the Commission on Inter-Racial Cooperation, that body offered to finance a meeting which should be composed of the official leaders of all the

denominations and Christian agencies of women in the South.

This conference, attended by a hundred representative white women, was held in Memphis in October, 1920. Dr. Haynes says of it in *The Trend of the Races*: The Conference called attention to possible causes of friction in domestic service, in child welfare, sanitation and housing, education, travel, justice in the courts and the public press, in the desire "that everything which hinders the establishment of confidence, peace, justice, and righteousness in our land may be removed," and "that there shall be better understanding and good will in our midst." The white women present have carried the message to be endorsed by other groups of white women all over the South. A permanent inter-racial committee has been formed, and the Southeastern Federation of Colored Women's Clubs has adopted a corresponding statement of cooperative principles.

The Commission on Inter-Racial Relations has done a remarkable work. It grew out of the tense racial situation following the Armistice. Two white men, one in Atlanta and one in Nashville, sensed the peril and called a few "inter-racially minded" white and Negro citizens together and formed the Commission. With the aid of the Y. M. C. A. War Work Council, inter-racial committees were organized in more than 700 cities and communities in eleven Southern states. Large results in preventing race clashes, educating public opinion through the press and pulpit, conferences and efforts to improve Negro education, and along other lines have been obtained. [Dr. W. W. Alexander became the executive director.





Photo by courtesy Tuskegee Institute, Photographic Department

## The Booker T. Washington Monument at Tuskegee

**F**RIENDS of Booker T. Washington, Tuskegee Institute, and the Negro race, who gathered by the thousands in the Black Belt of Alabama, on April 5, 1922, from all sections of the United States and from all walks of life, from the humblest to the most exalted, were made happy to know that a great American sculptor, Charles Keck of New York, had completed his awe-inspiring work on an heroic-size figure of the Founder of Tuskegee. Doctor Washington is shown in the act of pulling back and away from a half-concealed, sturdy, forward-looking black man the pall of ignorance and superstition and of revealing to this struggling man of promise the book of knowledge and of life and also the implements of industry whereby that man must finally master the book, upon which there has already begun to shine the bright, hopeful light of a dawning day. So writes William Anthony Aery in *The Southern Workman*.

The monument, cast in Roman bronze, will live through the years to come, both as a loving tribute from the 100,000 Negroes in the United States whose contributions of \$25,000 made possible the securing of such a worthy piece of art, and as a reminder to men and women of all classes and races that he who is servant of all, as was Booker Washington to such a remarkable degree, is, indeed, among the greatest of the sons of earth.

While Doctor Washington worked immediately for the Negroes of the United States and less directly for 400,000,000 Negroes throughout the world, he did yeoman and invaluable educational service for other races in teaching men, women, and children the simple lessons of thrift, good health, better farming, and, above all, racial good-will and cooperation.

The bronze monument, which is eight feet tall, rests on an eight-foot granite base. The entire monument forms a crescent granite seat, known as an exedra. At either side of the bronze figures are these striking words, taken from Doctor Washington's writings:

WE SHALL PROSPER IN PROPORTION AS WE LEARN TO  
DIGNIFY AND GLORIFY LABOR AND PUT BRAINS AND  
SKILL INTO THE COMMON OCCUPATIONS OF LIFE

On the front of the pedestal are these words:

BOOKER T. WASHINGTON  
1856—1915

HE LIFTED THE VEIL OF IGNORANCE FROM HIS  
PEOPLE AND POINTED THE WAY TO PROGRESS  
THROUGH EDUCATION AND INDUSTRY

At the left side, facing the figure, are these:

I WILL LET NO MAN DRAG ME DOWN  
SO LOW AS TO MAKE ME HATE HIM

At the right side, facing the figure, are the words:

THERE IS NO DEFENSE OR SECURITY FOR ANY OF  
US EXCEPT IN THE HIGHEST INTELLIGENCE AND  
DEVELOPMENT OF ALL

The inscription on the back of the monument follows:

THIS MONUMENT IS ERECTED BY CONTRIBUTIONS  
FROM NEGROES IN THE UNITED STATES AS A  
LOVING TRIBUTE TO THE MEMORY OF THEIR  
GREAT LEADER AND BENEFACTOR

## "A Social History of the American Negro"

*BEING A HISTORY OF THE NEGRO PROBLEM IN THE UNITED STATES,  
INCLUDING A HISTORY AND STUDY OF THE REPUBLIC OF LIBERIA*

A REVIEW BY THE EDITOR OF "MISSIONS"

### I



OW that the Negro is to be the subject in the Home Mission study classes this coming season, it is a fitting time to review the substantial work of Professor Benjamin Brawley, for many years professor of English Literature in Morehouse College, one of the foremost of our Home Mission Schools in the South. This is a book that should be read and consulted by those who would have a solid background for their studies in a subject of living and present interest and concern. The author prepared himself by long years of research and personal investigation for the writing of this social history. He writes with accuracy, fairness, and restraint. His spirit is patient where it might easily be bitter, for he has known what it is to suffer from race prejudice and superciliousness—hard things for an educated gentleman to endure. He has made an important contribution to our history, and rendered a service of inestimable value to his people.

The first three chapters deal with the coming of Negroes to America, the Negro in the Colonies, and the Revolutionary era. The author inclines to accept the reports that Negroes discovered America before Columbus did, so that, what with the new Irish historians and the Norsemen and the Chinese, poor Christopher looks lonely. That a Negro was pilot of one of Columbus' three vessels is confidently asserted, Pedro Alonso Niño being the man. The important fact, however, is that Negroes came to the colonies but unwillingly and as slaves, and thereby brought heavy disaster to the new country, along with one of the hardest problems ever forced upon it.

Chapter four brings us to the great white movement westward, when from Maine and Massachusetts, Carolina and Georgia, journeyed the pioneers to lay the foundations of Ohio, Indiana, Illinois, Alabama and Mississippi. "It was an eager, restless caravan that moved, and sometimes more than a hundred persons in a score of wagons were to be seen going from a single town in the East—'Baptists and Methodists and Democrats.'" Of course the Negro was deeply interested in the subsequent efforts of the South to extend slavery, the Fugitive Slave Acts, and other laws calculated to perpetuate slavery and oppression. The story of Toussaint L'Ouverture makes one of the brilliant pages for the Negro historian, as it did for Wendell Phillips, who might well be inspired by that illustrious example of patriotism. There is a chapter on the relations of the Negro and the Indian, and then comes the approach to the ultimate problem, what was to be the final place in the American body politic of the rapidly growing Negro race. It is the author's opinion that the South, when it came to regard slavery as its peculiar heritage and forced its public men to defend the institution, deliberately committed intellectual suicide and

declined in such matters as freedom of speech, literary achievement and genuine statesmanship. His consideration of the moral and intellectual effects of slavery upon the white people is most interesting. The position of the churches, both North and South, was anything but creditable whether viewed in the light of humanity or interpretation of the Bible. The Negro revolts against bondage in the colonial days will probably be news to most readers. Organization and agitation became the order, and led up to the Abolition movement, when white men in the North took up the matter in earnest. Lynching made its appearance, and flagrant crimes were committed against Negro women and girls, without punishment or redress, while Negroes on any and every pretense were slain without trial. The story is told calmly and as a chronicle of fact, and finely summarizes the situation in 1831, when the *Liberator* was begun and Garrison replaced theorizing with direct appeal for action. It was a great period, and Professor Brawley has given it a worthy setting. The Negro had become a national issue, and a civil war was required to secure his freedom from slavery, while not yet has the race issue been settled.

A special chapter is devoted to Liberia, where a republic was established by the American Colonization Society, as a Negro experiment in government. In the chapter on The Era of Enfranchisement the author devotes a postscript to a deserved tribute to "a young woman who was destined to be a great missionary"—Joanna P. Moore. This story belongs to our Home Mission Societies' work for the Negroes after the Civil War—a work that will be more fully recognized as time goes on. But for it we should scarcely have had this able historian of his race.

### II

The chapter on the Negro in the New South, describing the era of disfranchisement, peonage, social proscription and lynching, makes reading that is painful but necessary to an understanding of the present problems. The indictment of the whites who were in supremacy is severe. Inferior traveling accommodations, meager provision for education, lack of protection of life and property, inadequate living facilities, failure to get justice in the courts, no chance for a decent home well surrounded—all made living harder for a struggling people. "For the Negro of aspiration or culture every day became a long train of indignities and insults." "Any cause that forced a Negro to defend himself against a white man might result in a lynching, and possibly in a burning." Between 1885 and 1915 there were 3,500 lynchings in the country, the great majority being Negroes in the South. Astonishing progress was being made by the Negro people, but in the face of increasing education and culture on their part there was no diminution of race feeling. These are conclusions which ought to be well pondered:



"The Negro was still the outstanding factor in agriculture and industry; in large numbers he had to live, and will live, in Georgia and South Carolina, Mississippi and Texas; and there should have been some plane on which he could reside in the South not only serviceably but with justice to his self-respect. The wealth of the New South . . . was won not only by the labor of black hands but also that of little white boys and girls. As laborers and citizens, real or potential, both of these groups deserved the most earnest solicitude of the state, for it is not upon the riches of the few but the happiness of the many that a nation's greatness depends. Moreover, no state can build permanently or surely by denying to a half or a third of those governed any voice whatever in the government. If the Negro was ignorant, he was also economically defenseless; and it is neither just nor wise to deny to any man, however humble, any real power for his legal protection. If these principles hold—and we think they are in line with enlightened conceptions of society—the prosperity of the New South was by no means as genuine as it appeared to be, and the disfranchisement of the Negro, morally and politically, was nothing less than a crime."

The period from 1890 to 1910 is characterized as "the vale of tears." It was a period of bitter social and economic antagonism, "primarily due to the one great fallacy on which the prosperity of the New South was built, that the labor of the Negro existed only for the good of the white man." The consequences of the attempt to reduce the Negro to a peon are described clearly. They were evil for both blacks and whites. In 1895 came Booker Washington, who attracted national attention by a single remarkable speech, and became the leader in race betterment and the initiation of improved relations between the races. Tuskegee and other schools on the same plan were founded, the National Negro Business League started in 1900. "Every one granted that in all the development the genius of the leader at Tuskegee was the chief force. About his greatness and his very definite contribution there could be no question." We are glad to quote this generous recognition, which was by no means granted by all those who sought Negro leadership. By a happy coincidence this quoted tribute comes just as we are giving place to the fine monument recently reared to Booker Washington at Tuskegee. The race was developing at this period other men of note in literature, art and science, education and business. In the Spanish-American War, also, the Negro had distinguished himself as a soldier, as he was later to do in the World War. As the Negroes became prosperous through labor it was easy to inflame the poor whites against them, and economic friction culminated in the Atlanta Massacre, the terrible forerunner of similar uprisings in Washington, Chicago, Knoxville and Omaha, which finally roused the people of the country to the necessity of strong preventive action. The author does not fail to see the bright features in the general gloom, and finds the dawn of a tomorrow in the conference in Montgomery in 1900 at which Southern white men undertook as never before to make a study of their problems. This was the beginning of conferences that have sought to discover a way out of the race difficulties that should be just to all, and in the new spirit on the part of Christian white men and women in the South that has been developed by these conferences and by organizations such as the Y. M. C. A., the Federal Council of Churches' Commission on the Relation of the Races,

the Southern Sociological Congress, and the University Commission on Southern Race Questions, lies the greatest hope for the future. The National Association for the Advancement of Colored People, organized in New York in 1909, has played an influential if not always pacificatory part.

### III

The author regards the decade 1910-1920, momentous in the history of the world, as one of a great spiritual uprising on the part of the Negro race against the prescription, defamation and violence of the preceding twenty years. "As never before the Negro began to realize that the ultimate burden of his salvation rested upon himself, and he learned to respect and to depend upon himself accordingly." The influence of the great war upon the Negro soldiers and indirectly upon their people is described; also the open discrimination of the National Government against Negroes both as to federal service and protection. In the face of this, progress continued at amazing pace and demands for justice had to be met. The migration to the North created new situations that often were menacing and still are full of difficulty. The discrediting of the Negro after the World War is one of the least creditable charges in the long list against the whites, and the feeling aroused has yet to be appeased. The author's opinion that the time has come when the Negro must receive his rights under the constitution and be accorded a quite different treatment from that of the past is shared by thoughtful whites and blacks alike. Danger signals have been hung out in plain sight. The reader of *Darkwater*, for instance, will know that dangerous incitements to world uprising and violence are being furnished to the world's darker races. "The exploiting that now goes on in the world cannot go on forever," says our author.

The closing chapter deals directly with the Negro Problem. After considering this in its world aspect, from Africa as the center of Negro population, and declaring his belief that there is no such thing as a superior race, he says it is increasingly evident that the real leadership of the world is a matter not of race or professed religion but of principle. Materialism has led the nations to unparalleled disaster. The chance for moral leadership has now come to America. She is the hope of the world. "Into her civilization and her glory have entered not one but many races. All go forth against a common enemy; all should share the duties and the privileges of citizenship. In such a country the law can know no difference of race or class or creed, provided all are devoted to the general welfare. Such is the obligation resting upon the United States.

The characteristics of the Negro race are enumerated fairly, with a plea for the elimination of misconception, depreciation and burlesque. The industrial importance of the Negro is shown by figures; his worth as patriot and soldier, always loyal, is depicted; his spiritual contribution to civilization in America is declared to be great. "His is a race of enthusiasm, imagination, and spiritual fervor; and after all the doubt and fear through which it has passed there still rests with it an abiding faith in God." To make its greatest contribution the race must be free. The race consciousness has come. The Negro no longer measures by white standards. He now "loves his own, cherishes his own, teaches his boys about black heroes, and honors and glorifies his own black women.



Schools and churches and all sorts of cooperative enterprises testify to the new racial self-respect. A whole people has been reborn; a whole race has found its soul."

"The Negro has no reason to be discouraged." A steady line of movement forward can be seen. What the nation has most to fear is not the criminality of the Negro, but the lust for torture and lack of respect for law which mark a certain class of whites, who need education in the fundamental obligations of citizenship more than the Negro does, and who at present by their ignorance, prejudice and lack of moral sense constitute a national menace. "It is full time to pause. The Negro problem is only an index to the ills of society in America. In our haste to get rich or to meet new conditions we are in danger of losing all of our old standards of conduct, of training, and of morality. Our courts need to summon a

new respect for themselves. . . . The poor man has not stood an equal chance with the rich, nor the black with the white. . . . Our churches need a new baptism; they have lost the faith. The same principle applies in our home life, in education, in literature. The family altar is almost extinct; learning is more easy than sound. . . . All along the line we need more uprightness, more strength. . . . The way may be hard, and in the strife of the present the time may seem far distant; but some day the Messiah will reign and man to man the world over shall brothers be 'for a' that.'"

Those are the closing words of a volume that makes for an honest and just and informed judgment, and therefore for the good of our country and the world. The Macmillan Company (New York) has published the work in manner befitting its permanent value.

## "The Trend of the Races"

**W**E HAVE been permitted to see the proofsheets of the text book on the Negro, written by Dr. George E. Haynes, an address by whom is given on another page in this issue. It is especially fitting that this work should be done by a Negro, as no one else could present the subject with quite the same insight and sympathy. The author has a thorough acquaintance with the facts, and presents them forcibly. The book is sure to be studied with interest.

The chapters are as follows: We Face the Future; Sixty Years of Progress; The Trend of the Negro World; The Negro's Offering to the Stars and Stripes; The Trend of the White World, and A Way to Inter-racial Peace.

The story opens with the home mission schools, and the teachers who were typical pioneers in race relations. Concrete illustrations are drawn from work accomplished in the effort to make race adjustments on the basis of brotherhood rather than by brutal force. The description of white and Negro public opinion supplies excellent matter for discussion and thought. The author says a close observation of opinion among all classes of Negroes discloses a slowly increasing spirit of resistance to injustice and mistreatment. The task in racial relations is to find ways through which the present and future generations of the two races may know each other as friends and work out their problems together as American citizens.

Chapter three deals with the Negro's capacity for achievement, which is abundantly proved. The problems of Negro citizenship are taken up in chapter four, from the standpoint of devotion to and sacrifice for the Stars and Stripes. Chapter five treats frankly of the attitude and habitual action of the white world; and the closing chapter analyzes the principles and ideals underlying the theory that cooperation rather than conflict should determine race relations of the future. It also points out the principal organizations and institutions through which the friendly contacts are to be made. The great hope of the future is that the ideals of Jesus may determine the conditions of these contacts.

Dr. Haynes says there is no brighter page in the history of Christian missions than the work and devotion of the teachers who, ere the smoke of the Civil War had cleared away, opened schoolhouses and set before the freedmen not only the rudiments of knowledge, but examples of clean living, high thinking, and brotherly cooperation.

He is right in that. The account of development along artistic, industrial, economic, business and professional lines is convincing as to the Negro's ability, and he is set forth fully also in art, music, literature and invention. There is plenty for race consciousness and pride to grow on. The development of homes will be found of unusual interest, and we give some illustrations of this in other pages of the issue. The progress in religious life is not less marked. "The Negro takes his religion as the dominating fact and factor in his life. If, therefore, Christian America can rise with enthusiasm to meet these aspirations of a people struggling to reach the higher things of life, the churches can be made a most powerful factor in the advancement of the people and the promotion of brotherly cooperation between the races." One significant index of Negro religious advancement has been the growth of the Y. M. and Y. W. Christian Associations. As for education, it is noted that 22 Negroes have won the Ph.D. from the best universities, and more than 700 have graduated from the best Northern colleges. Over 6,000 have graduated from the missionary colleges of the South.

Of course one must expect over-valuation and laudation in such a work, and it may be thought that the case has been somewhat overdone in some directions, but the positions taken with regard to fair dealing and the Christian position are sound and just. Generous recognition is given to the various organizations that have sought to help in finding the way to inter-racial peace and good will. The closing chapter is in admirable spirit, and full of matter for thought. The author is unquestionably right in his conclusion that present problems and future prospects make it imperative that all work together for mutual ends. "The development of the Negro and the experiment of wholesome race relations in America has a potential contribution of experience to make, setting examples and illustrating principles that will affect race relations in Africa, South America and Asia. The sincerity and the resultant power of our religious profession of brotherhood are being tested as by fire ere America goes forth to carry the message to other lands." The Missionary Education Movement has given us a text book that will be studied with profit to both races involved. This book and Dr. Brawley's history together furnish material for a thorough understanding both of the subject and the situation.

## Brothers Under the Yoke\*

*A REMARKABLE CHAPTER OF A REAL LIFE STORY*



**I**T HAPPENED that Dr. S. E. J. Watson was in an exceedingly happy frame of mind one day as he boarded a north-bound car on Indiana Avenue, Chicago. His people, forced out of their rented church building, had come into possession of one of the most beautiful and commodious places of worship in the city; it was a very good world in which to live. He was scarcely seated when a traveling evangelist moved to his side from the opposite end of the car. For some reason the stranger was prompted to ask a question.

"Are you a Christian?" he inquired of Dr. Watson.

"I'm trying to live as a Christian should," replied the South-side preacher. "You see, I'm pastor of a Baptist church here."

"Indeed! Where is it located?"

"Corner Indiana Avenue and Thirty-third Street. We have moved into a Hebrew Temple."

The last statement caused a man sitting in the seat ahead to turn suddenly and glare angrily at Dr. Watson. Within a few blocks the latter's interrogator left the car and the man in the forward seat again gave his attention to Dr. Watson.

"You say a Hebrew congregation has turned its temple over to you?" he demanded.

"That is the situation," replied Dr. Watson.

"Impossible!" declared the other with rising heat.

"You mean to tell me that I am mistaken?"

"Indeed you are! No Hebrew congregation has done such a thing."

"Am I to understand—"

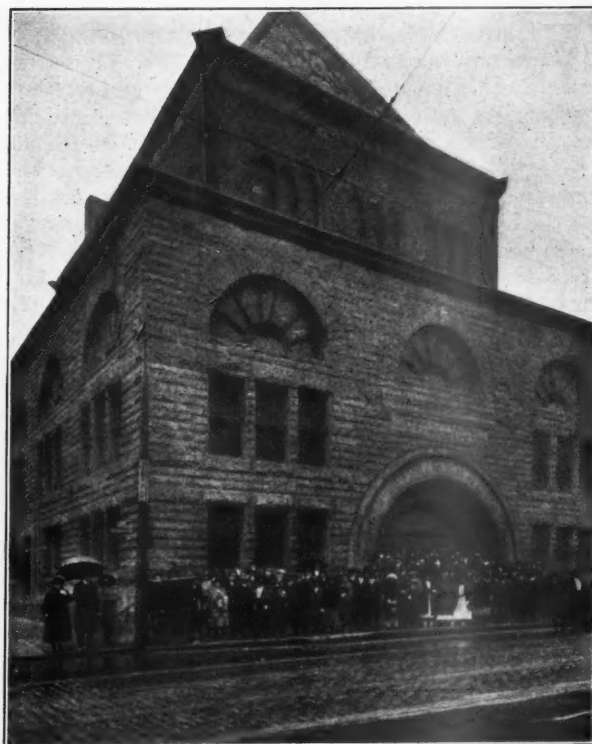
"Yes, I believe you understood me the first time. No orthodox Hebrews have released property as you have stated. It simply cannot happen. And I'll tell you why."

The man spoke rapidly and loudly and gave Dr. Watson no opportunity to wedge in a word. He had much to say in support of his sweeping assertion. When it came time for him to leave the car he had worked himself into a ferment of rage. Dr. Watson could only smile in happy reminiscence of the events that had led up to the securing of a church home for his people.

The incoming thousands seeking homes in Chicago's "Black Belt," like an irresistible tidal wave, crowded into every foot of space where the walls were let down or caved in under the pressure. The movement was southward and westward from the downtown district, as the business houses and manufacturing establishments pushed the Negro population ahead of them. The extension on the east continued until stopped by Lake Michigan; the movement westward was checked by the congested areas west of Wentworth Avenue which were definitely hostile to the Negroes. In this section the unforgettable riot waged hottest. But southward as far as Fifty-fifth Street, between Wentworth and Indiana Avenues, the Negroes made their homes in rapidly increasing proportion, and between Thirty-first and Thirty-

ninth Streets, as high as 95 per cent of the population in some sections. From 1910 to 1920 the Negro population in the "old South Side" increased from 35,000 to 93,000 (approximately).

Eventually the Jews who worshiped in the temple on the southeast corner of Indiana Avenue and 33rd Street were forced to the conclusion that they must part with their beautiful house of worship. They knew that under the best terms possible they would be obliged to sell at a sacrifice. A business house offered \$75,000 cash for the bare building stripped of its costly furnishings, including a \$50,000 pipe organ. The trustees were tempted to consider favorably this offer when an elderly member, in



HEBREW TEMPLE, NOW PILGRIM BAPTIST CHURCH, CHICAGO

one of their sessions, voiced the sentiment that lay deepest in their sorrowing hearts.

"No; this temple was dedicated to the worship of God, and it should be kept for that sacred purpose. If any congregation of worshipers desires to have it, I, for one, would prefer that it should go to them together with the organ and other furnishings at the same price the business concern will pay for the building alone, rather than allow it to pass into secular control."

Again the building was advertised for sale with a distinct bid for offers from religious organizations. Dr. S. E. J. Watson, pastor of Pilgrim Baptist Church (Negro), was the first to secure an option. His work had reached a crisis, as it was imperative that his people

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should leave the inadequate building which they were renting a few blocks further south. He set out upon a great adventure for the Lord. He needed \$75,000 cash to obtain the imposing Hebrew temple. From his congregation he hoped to secure only about \$12,500 in cash. There was a long distance to go. How could he get over the hill? In the meantime another denomination offered \$85,000 cash for the building and furnishings.

When Dr. Watson went to the Baptist Executive Council for assistance he thought he saw a way through. An insurance company, maneuvering for business with Negroes, consented to make a loan of \$37,500 with a first mortgage on the building as security. He looked to the Chicago Executive Council and the American Baptist



DR. WATSON, PASTOR PILGRIM BAPTIST CHURCH, AND SUPERINTENDENT OTTO OF CHICAGO EXECUTIVE COUNCIL

Home Mission Society and friends outside his congregation for the \$25,000 balance. When Superintendent Otto brought the matter before the Executive Council he had in his possession a written statement from the president of the insurance company to the effect that the loan could be made. But he was obliged, on the contrary, to state that the offer for some reason had been withdrawn.

At this critical juncture, in the presence of a great need, the members of the Council assured the superintendent that they would not fail him. Members of this Board, in behalf of their Negro brethren, gave over bonds and other securities so that the necessary loan could be secured, which, added to funds appropriated by other Home Mission agencies, would insure the purchase of the commodious Hebrew temple. It was a big moment for Chicago Baptists and for the Negro work in the North. It was the sort of thing that is being done for Negroes in Detroit, Pittsburgh, Philadelphia, Cleveland, Buffalo, Omaha and other places where the migration has produced conditions which require quick, consecrated and concerted action.

It is of interest to note at this point that the Pittsburgh Baptist Association in cooperation with the American Baptist Home Mission Society, assisted a Negro congregation to secure a handsome Hebrew temple under circumstances almost identical with those herewith described. The spirit underlying these splendid achievements by Baptist forces in the various cities is everywhere the same—the desire of one group in society to assist another group striving for the liberty that is vital to both.

One day Dr. Otto, W. G. Brimson and Attorney

Clark, of the Baptist Executive Council of Chicago, entered the office of Mr. Charles Weinfeld, attorney for the Hebrew congregation. These gentlemen, in behalf of the Pilgrim Baptist Church, had carried forward negotiations to a successful issue.

"Mr. Weinfeld," said Dr. Otto as he laid before the lawyer a certified check for \$38,458.44, "we have come to make the final payment in the purchase of the Hebrew Temple at Thirty-third Street and Indiana Avenue on the part of the Baptist Executive Council of Chicago for the Pilgrim Negro Baptist Church."

After a pleasant chat in which Mr. Brimson and Mr. Clark joined, Mr. Weinfeld turned to the Baptist attorney and said, "Mr. Clark, will you please dictate your own receipt."

The document was duly drawn and signed. Then occurred an historic conversation over the telephone, marking the final act in what was one of the greatest transactions undertaken up to that time by the Baptists of Chicago in behalf of a people. (The transfer of the property of the First Baptist Church to Olivet Church was another outstanding Baptist achievement.)

"Mrs. Johnson, this is Mr. Weinfeld."

"Yes, Mr. Weinfeld," answered the care-taker of the Temple.

"You may surrender possession of the Temple to Dr. Watson of the Pilgrim Baptist Church."

Mr. Weinfeld (to his callers): "Mrs. Johnson is calling Dr. Watson to the telephone. It appears that he arrived at the building a moment ago."

After a brief silence: "Dr. Watson, this is Weinfeld. I want to tell you in the presence of these witnesses, Dr. Otto, superintendent of the Baptist Executive Council; Mr. Brimson, president; and Mr. Clark, the attorney, that you may now take possession of the Hebrew Temple in behalf of the Baptist Executive Council and the Pilgrim Baptist Church."

Mr. Weinfeld held the receiver a moment and then turned to the three gentlemen. His eyes were misty when he spoke.

"It sounded to me as if Dr. Watson were about choking."

Later, when referring to the incident, Dr. Watson said: "It was the happiest moment of my life. I had hardly dared to hope that the big undertaking could be put through."

The Temple, which is now the property of the Pilgrim Baptist Church (Negro), ranks as one of the handsomest church edifices in Chicago. It has a seating capacity of 2,500, is equipped with a pipe organ of recognized merit, solid oak pews and other furnishings and appointments in perfect keeping with its architectural dignity. The property could not be replaced for less than three hundred thousand dollars.

On Saturday, December 25, 1920, a date of most holy associations to Christians, the Jews held their last service. On this Christmas morning they passed out of the building they loved to allow another worshiping congregation, although of a radically different faith, to enter.

May we not pause here, as, in imagination, we see the members of this congregation of an ancient faith leave their accustomed family pews never to return, and while beholding let us pay the tribute of our respect to these Hebrew brethren who, through all the transaction, had shown a friendly regard for the welfare of their black fellow Americans.



We contemplate a race that has for centuries performed its part against overwhelming opposition; a race that has learned to smother in its heart the bitterness caused by oppression, for which there has seemed to be no hope of redress; a race to whom the world has refused a home; a race capable of the most intimate understanding of the sufferings of a people oppressed as they are—the Jew and the Negro, joint heirs to contumely, hatred and misery. Persecution and proscription have not been able to destroy either people. They stand out peculiarly similar in this respect, the one a white race, the other a black race, and both sharing in the building of a democracy.

On that memorable Christmas morning it was a Jewish layman, president of the congregation about to part with

its synagogue, who offered the closing prayer. He thanked Jehovah that He had established them as a congregation and had sustained and guided them through the thirty long years in which they had worshiped in the Temple they now were to leave forever; he petitioned the Almighty that as they went forth with no place of worship of their own, they might still be under His guidance and protective care. He implored the divine blessing upon those representatives of a race oppressed as they were and who now were to take their place as worshipers within the sacred walls of the Temple. "Bless them and prosper them, Jehovah, our God, and give them peace and happiness in their new home."

Thus the transformation took place.



Class in Cooking in the Community Christian Center, Cleveland

The prejudice against colored girls who are ambitious to earn an honest living is unchristian, unjust and perilous. Such an attitude eventually drives them into immoral surroundings. They need special care and protection on the maxim that it is the duty of the strong to help the weak. At our Christian Centers paid and volunteer workers are giving instruction in dressmaking, millinery, cooking, home nursing, etc., and are striving to bring about more wholesome surroundings for the colored families. In many places it is impossible for the Negroes to secure dwellings in respectable neighborhoods, and they are charged profiteer prices for halfway decent quarters.



Above is the home, built under the teacher's direction, of the family that once lived in the lower cabin. Below is a sample home before a teacher from Storer College entered and transformed the community. Other results—a new schoolhouse, with trees and flower beds; children taught to love and care for plants; the whole place a flower garden; new houses like one above; kitchen gardens improved; books in the homes—and all through one influence, born in a Mission school. These are products of Christian education.



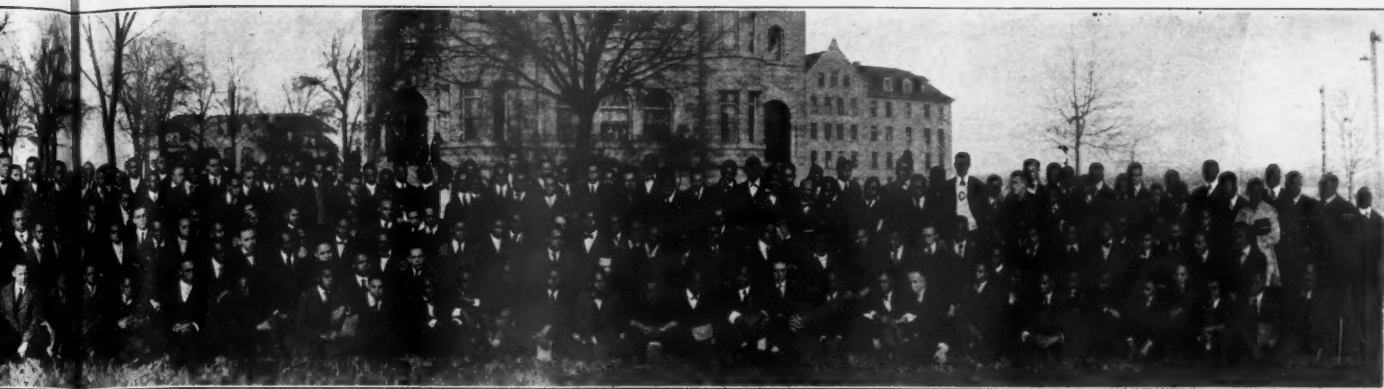
*Photos by courtesy Judson Press*



**T**WO remarkable Groups of Students in Our Home Mission Schools for the Negroes in the South, which has a fine fifty-acre campus and ten substantial stone buildings. There is a College of 125 of them for the ministry. The school work in Richmond started soon after the close of the Civil War. The lower picture shows the quality of the students gathered at Bishop College, Marshall, Texas, where there is also a strong music department. Both institutions are overcrowded. The Northern Baptists







es in the South. The upper picture shows the Student Body at Richmond Union University in Vir-  
 e is a College, Theological Seminary and an Academic Department, with a total of 425 students, about  
 ose of the Civil War, in 1865, and a great institution has grown out of the humblest beginnings. The  
 Texas, where a College, Theological, Normal and Preparatory Schools accommodate 475 students.  
 hren Baptists were among the first to establish schools for the Freedmen's children.



## Our Home Mission Schools for Negroes

BY SUPERINTENDENT GEORGE R. HOVEY, D.D.



RESIDENT BARBOUR says that a Christian school has the following characteristics: 1. A Christian atmosphere; 2. A Christian point of view in teaching all subjects, especially literature, history, science and philosophy; 3. An emphatic call to Christian faith; 4. A call to enlistment in Christian service; 5. Training for such service. This is a fine description of our colored schools.

Besides this, our schools aim to give the colored students an education equal to that given to white students. Many colored schools in the South do not do this. But we feel that Negroes have as difficult problems in medicine, in education, in preaching, in race leadership as white men have. Many of these students have the ability and the ambition to profit by the highest training. They ought to have the same chance we would want for our own children to make the most of the abilities God has given them. This perhaps is the most unquestionable right of any human being.

One of the greatest problems before our country is that of race adjustment. Our schools are contributing to the solution of this problem. In them whites and Negroes meet and interpret the one race to the other—an invaluable service. And in them are taught the principles of self-control, of Christian love and courtesy. Knowledge alone puffeth up; Christian love buildeth up. So the Christian school is the solution of human conflict.

Our schools have trained approximately 10,000 Christian teachers, about 300 professors and presidents of higher schools, approximately 5,000 of the best educated colored Baptist preachers, perhaps 40 colored foreign missionaries, and thousands of the most intelligent members and workers in the churches. We have helped educate hundreds of Christian Negro physicians, dentists, druggists, nurses, lawyers, editors and business men.

Our schools have been evangelistic agencies. Rarely does a student graduate who is not a professed Christian. Among our graduates are the leading colored Baptist preachers in our Northern cities, the moderators and officers of our colored state conventions and district associations, the officers of the colored missionary and educational associations, the heads of their social and philanthropic organizations. The progress, the sanity, the character and Christian achievement of the Negro race today probably is due as much to our schools as to any one human agency.

The major schools supported by our Home Mission Societies are now located on extensive grounds consisting of from fifteen to fifty acres of land. Each school has from four to ten large brick or stone buildings. Each faculty consists of from twelve to thirty teachers and officers.

### DIRECTORY OF SCHOOLS

The schools receiving the larger part of their support from the American Baptist Home Mission Society are the following—the Woman's American Baptist Home Mission Society generously assisting in the support of the

co-educational schools with the exception of Bishop College:

Storer College, Harper's Ferry, West Virginia, Rev. Henry T. McDonald, President—a high and normal school, formerly supported by the Free Baptists, with nearly 200 boys and girls in attendance. In addition to fitting students for college, the school lays special emphasis on the training of teachers, and on its practical departments, carpentry, cookery, gardening, sewing. It is overflowing with students and sorely needs a new Domestic Science building and a dormitory.

Virginia Union University, Richmond, Virginia, Rev. W. J. Clark, President—a union of Wayland Seminary, formerly at Washington, D. C., and Richmond Theological Seminary; a college, theological seminary and academy for young men, with 425 students in attendance, nearly 100 in the college department, about 40 in the theological department and a total of about 125 looking forward to the Christian ministry. Its standard theological department is its most characteristic feature. A large number of its graduates enter the ministry, medicine and teaching. It has ten fine stone buildings on grounds of fifty acres. It is crowded with students. Many have to be refused admission. It needs new dormitory, science building, professors' houses.

Shaw University, Raleigh, North Carolina, Rev. Joseph L. Peacock, President—a college, academy, normal school and Christian workers' school for young men and women, with 450 students, about 70 in college department and 50 preparing to preach. Domestic science is emphasized. Its theological work is being developed. Its Christian Workers' Training Department for young women established by the Woman's Home Mission Society in 1920 provides a much needed training for colored young women. Shaw is growing rapidly, and ought to have at once a new science building, a new dormitory, and new teachers' houses.

Benedict College, Columbia, South Carolina, Rev. C. B. Antisdel, President—a college, academy, normal and preparatory school for boys and girls, with 650 students, about 30 in college classes and 50 preparing to preach. The theological courses have been enlarged. The teacher training course, with large practice school and a hospital and nurse training course are prominent features of the work. Although grammar grade students are not received as boarding students, the buildings are crowded and hundreds are turned away. The immediate needs are two dormitories, a dining hall, enlargement of the hospital, and a practice school building.

Morehouse College, Atlanta, Georgia, John Hope, President—a college, academy and theological department, with 600 young men as students, about 100 in the college department and 50 in theological studies. The college preparatory and college work are emphasized here, and a very fine science building is under construction. The theological work is receiving new emphasis. A department for training for social service has been added. Buildings are crowded. Additional land, a new dormitory and a gymnasium are needed.

Jackson College, Jackson Mississippi, Z. T. Hubert, President—a college, academy, normal, ministerial and elementary school for boys and girls, with 425 students. The college department was opened last year. Ministerial students number about 25. The school emphasizes its normal department, domestic science classes, and its ministers' institute held each year and attended by 80 or 90 preachers for two weeks. It is rapidly developing and needs a building for college work, a girls' dormitory, a heating plant, and professors' houses.

Leland College, Louisiana—a school discontinued in New Orleans, three years ago, and about to be relocated and opened at

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some place of greater need. It will contain college, academy, theological, normal and agricultural departments. It has some \$200,000 of endowment, and \$125,000 available for building. In addition there is need of money for several school buildings and teachers' houses. Here is an opportunity to build a model school from the foundation of one of the densest Negro populations in the South.

Bishop College, Marshall, Texas, Rev. C. H. Maxson, President—a college, academy, normal, theological and preparatory school for young men and women, with 475 students; about 90 in college department, and about 40 preparing for the ministry. The school has a strong music department, and emphasizes domestic science as well as college work and preparation for college and for teaching. It is overcrowded and needs new lecture hall, dining hall and dormitory.

The General Society assists the schools named below by appropriations varying from \$600 to \$1,500 and in the case of the first five by administering a gift of from \$2,000 to \$5,000 each from the General Education Board. The assistance rendered by the Woman's Society is indicated in each instance.

Hartshorn Memorial College, Richmond, Virginia, Rev. George W. Rigler, President—an academy, normal and preparatory school and college for girls, with 225 students, chiefly supported by the Woman's American Baptist Home Mission Society, crowded with students and in need of new buildings and more teachers.

Selma University, Selma, Alabama, Rev. R. T. Pollard, President—an academy, normal and preparatory school with college and theological departments; 650 students—boys and girls, controlled and largely supported by the colored Baptists of Alabama.

William J. Simmons (formerly State) University, Louisville, Kentucky, Rev. C. H. Parrish, President—an academy, normal and preparatory school with college and theological departments; 300 students—boys and girls, controlled and largely supported by the colored Baptists of Kentucky, and helped by the Woman's American Baptist Home Mission Society.

Roger Williams University, Nashville, Tennessee, S. A. Owen, President—an academy, normal and preparatory school with college and theological departments; 275 students—boys and girls, controlled and largely supported by the colored Baptists of Tennessee, and helped by the Woman's American Baptist Home Mission Society.

Arkansas Baptist College, Little Rock, Arkansas, Rev. Joseph A. Booker, President—an academy, normal and preparatory

school with college and theological departments; 600 students—boys and girls, controlled and largely supported by the colored Baptists of Arkansas, and helped by the Woman's American Baptist Home Mission Society.

Spelman Seminary, Atlanta, Georgia, Miss Lucy A. Tapley, President—an academy, normal and preparatory school, with college and domestic science departments; 800 students—all girls, supported chiefly by the General Education Board and the Woman's American Baptist Home Mission Society. It needs a chapel, and \$5,000 a year or a fund of \$100,000, to relieve the great strain and burden on the president and treasurer, who have to raise \$5,000 each year in order to secure a conditional gift from another source.

Florida Normal and Industrial Institute, St. Augustine, Florida, Rev. Nathan W. Collier, Principal—an academy, normal, preparatory and industrial school; 300 boys and girls, controlled and largely supported by the colored Baptists of Florida, and helped by the Woman's American Baptist Home Mission Society.

Coleman Academy, Gibsland, Louisiana, Rev. O. L. Coleman, Principal—an academy, normal, preparatory and industrial school; 300 boys and girls, controlled and largely supported by the colored Baptists of Louisiana, and helped by the Woman's American Baptist Home Mission Society.

The Woman's American Baptist Home Mission Society supports Mather School, Beaufort, S. C., Miss Carrie A. Hunt, Principal—a school of elementary grades for girls, with special emphasis on domestic science and industries; 110 students; needs new buildings, piano, stereopticon, sewing machines, barrel of clothing, materials for sewing.

The Woman's Society also supports teachers at the following schools, which are controlled and largely supported by the colored people themselves.

Thompson Institute, Lumberton, N. C., Rev. W. H. Knuckles, Principal; elementary and secondary; 90 boys and girls.

Waters Normal Institute, Winton N. C., Rev. C. S. Brown, Principal; elementary and some secondary work; 200 boys and girls.

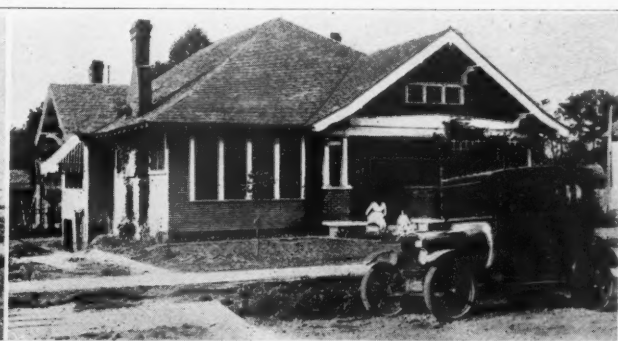
Americus Institute, Americus, Georgia, Rev. M. W. Reddick, Principal; elementary and secondary; 150 boys and girls.

Jeruel Baptist Institute, Athens, Ga. Rev. J. H. Brown, Principal; elementary and secondary; 200 boys and girls.

South East Baptist Academy, Dermot, Ark., elementary and secondary; 125 boys and girls.



NEGRO HOMES AS A NATIONAL LIABILITY



NEGRO HOMES AS A NATIONAL ASSET

"When you educate the Negro, or any other class or race of people, you are removing them from the liability side of the book and putting them on the asset side," said President Maxson of Bishop College not long ago. To illustrate this point the educator pointed out four shacks, which were the homes of the average illiterate Negro. From there he pointed to a beautiful modern bungalow, a Negro home, and to a car standing in front of it.





MRS. G. MATTIE ANDERSON AND TEACHER TRAINING CLASS, CLEVELAND CHRISTIAN CENTER

As a part of the reconstruction program of our Home Mission Societies, Dr. E. W. Moore of Columbus, Ohio, was appointed director of the Baptist Negro work in the North and Mrs. (Helen Adams) Moore was chosen by the Woman's Home Mission Society to take charge of the first Christian Center for Negroes in Pittsburgh, and the first undertaken in the North under Baptist auspices. Our Home Mission agencies are now cooperating in the maintenance of three such Centers, at Pittsburgh, Cleveland and Detroit. These Christian Centers are doing a work beyond computation for the morale of the Negro communities. They provide the various kinds of instruction and recreation needed, and give the young people a social meeting place under the right auspices. The colored people give them royal support. This is missionary work that builds character for Christian citizenship.



MRS. MOORE, SUPERINTENDENT OF MORGAN COMMUNITY HOUSE IN PITTSBURGH, IS A TRUE MOTHER AND COUNSELOR TO MANY COLORED BOYS RECENTLY FROM THE SOUTH

## Christian Community Center Activities



MRS. ADAH H. BOYCE (STANDING), MISSIONARY SUPERVISOR CENTRAL DISTRICT, AND MRS. MATTIE G. ANDERSON, SUPERINTENDENT CLEVELAND CHRISTIAN CENTER

### Teaching Self-Help

When Mattie G. Anderson took charge of the Christian Community work for Negroes in Cleveland, she began with one chair and the table before which she is seated in the picture above. This comprised her only equipment. Where could she go from there? Who would buy furniture for the big building? As she looked through the place she found a tiny prayer room which had been built for the pastor who had planned the parish house. For years she had longed for a tiny chapel of this kind where she could be alone with God. In this quiet haven she planned with Him how to reach the people to whom she had been sent. In her extremity God gave her rare wisdom. It was shown to her that the only sure way of making her work of greatest benefit to her people was to get them to help themselves. She formed a Christian Workers' Council of 200 members who pay annual dues and help in every way the paid workers. The Negroes of Cleveland equipped the building at their own expense.

### The Way the Work Develops

Mr. Harvey Kerns, student at Western Reserve University and appointee of the Home Mission Society, is in



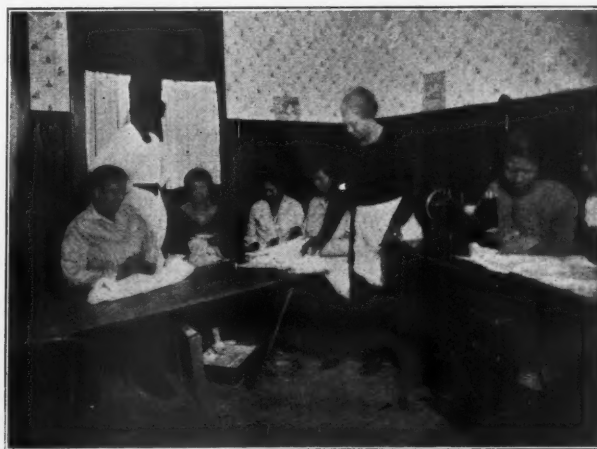
CLASS IN COOKERY, DETROIT CHRISTIAN CENTER

charge of the activities for men and boys at the Cleveland Christian Center for Negroes. At his right is a young woman volunteer worker. The young man at the left is rapidly developing into a Boy Scout leader. At this Center there is a large staff of volunteer workers for classes in plain sewing, dressmaking, cooking, millinery, singing, debating and scout drill.



HARVEY KERNS (RIGHT) AND TWO VOLUNTEER WORKERS, CLEVELAND CHRISTIAN CENTER

To guide a people into familiar paths of Christian fellowship and thereby preserve their morale during a period of readjustment, is the contribution which the Negro churches of all faiths have made to society in innumerable localities during the past decade. Our Baptist forces were among the foremost in this gigantic task. Little known as yet are the heroic efforts of not a few of our leaders both black and white to meet the crisis. And their work has but fairly begun as one may learn



DRESSMAKING CLASS, CLEVELAND CHRISTIAN CENTER

after a visit to any of the cities whose Negro population has been affected by the migration. The persistence of religious life among Negroes under the most adverse circumstances is always a source of wonderment to the uninitiated, and of protection to society.

## Negro Churches in the United States

In a Bulletin for Pastors issued by the Home Missions Council at the end of 1920 the totals for the Negro churches were given as follows:

The total number of Negro churches in this country is 42,281, of Negro members 4,788,521. In the churches of the National Baptist Convention there are 3,018,341. Three out of every four Negro church members having no connection with white denominations are Baptists. With a membership of 552,265 the African Methodist Episcopal Church has the largest number of Negroes in any branch of the Methodist connection. Two other purely Negro denominations, the African Methodist Episcopal Church Zion and the Colored Methodist Episcopal, have memberships respectively of 258,433 and 245,749. These three bodies have voted almost unanimously in their

several General Conferences to form one body of above a million members under the name of the United Methodist Church. In this amalgamation there would be 32 Bishops, the total number now serving the three separate ecclesiastical units. The total membership of Negroes in churches with white connections distributed among 26 different bodies, including the Roman Catholics (38,235), is 556,848. Of this total the membership of the Methodist Episcopal Church is 348,477. These figures indicate that 40 per cent of the Negroes in this country have definite church affiliations, while for the whole country, including Protestants and Roman Catholics, only one out of four persons is a church member.

While there have been some changes, these figures have not been materially modified.

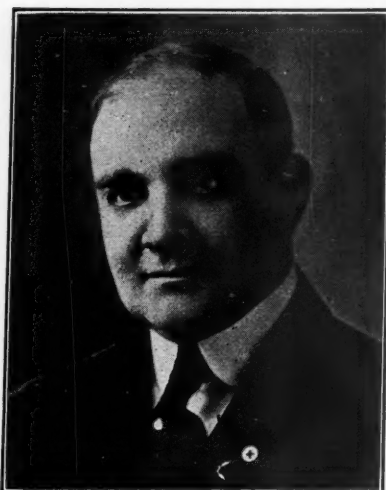
## Constructive Work for Better Race Relations

The Federal Council of Churches began a movement a year ago in behalf of better relations between the white and colored people, making a strong body of its Commission on the Church and Race Relations. At the first meeting of the Commission in Washington, July 12, 1921, the keynote was given by Dr. Robert E. Speer, President of the Federal Council, as follows:

"We, who are assembled as representatives of the churches, are as one today in our fundamental theory of race relations. Conceiving God as the common Father of all, we regard humanity as an organism and think of ourselves as all bound together in one bundle of life. We are committed to the method of cooperation. Here in America, where the problem of race relations is presented to us in the most acute form, we have the greatest opportunity in the world to make a constructive contribution to its solution. The Federal Council, representing the churches as a whole, both colored and white, ought to afford a central meeting place for all the agencies dealing with race relations, ought to reinforce all that is now being done and see to it that no important phase of the task is overlooked."

Mr. John J. Eagan, of Atlanta, one of the best known Christian laymen in the South, became the Chairman of the Commission, which announced as its purpose: To assert the sufficiency of Christian principles in the solution of race relations; to provide a clearing house and meeting place for Christian forces in this matter; to promote mutual confidence and cooperation; to distribute accurate knowledge of conditions; to develop a public conscience in inter-racial matters which will secure justice and the correction of unfair conditions in education, housing, etc., and to provide an agency through which the churches and auxiliary organizations may work together to these ends.

The Commission has been most fortu-



W. W. ALEXANDER, D.D.  
*Secretaries of Commission on the  
Church and Race Relations*



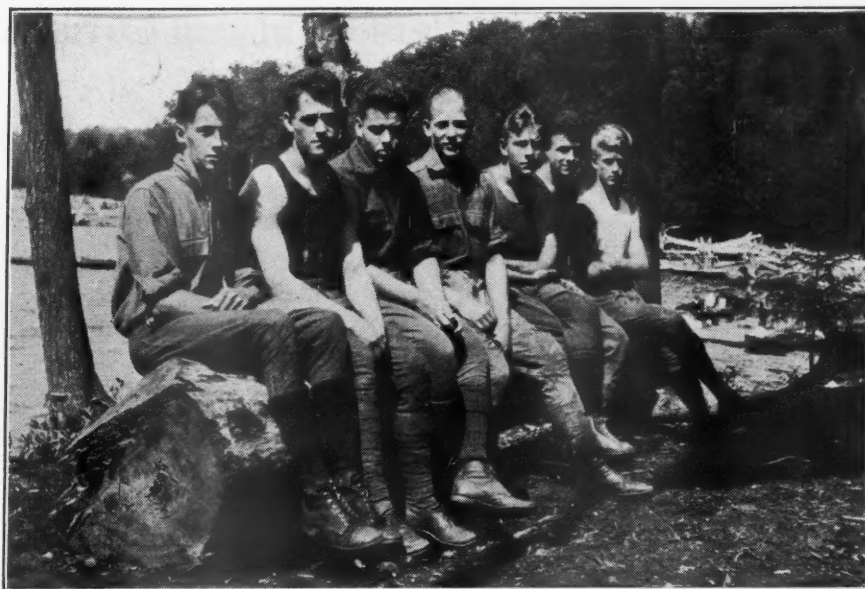
GEORGE E. HAYNES, Ph.D.

nate in securing as secretaries Dr. W. W. Alexander, who for several years has done notable work in the movement for inter-racial cooperation initiated by prominent white leaders in the South, and Dr. George E. Haynes, who is spoken of on another page.

Dr. Haynes will give his full time to the work of the Federal Council. He is the first Negro to hold a position of executive responsibility in the Council, and was selected upon nomination by a committee of representative Negro churchmen. Dr. Alexander will continue to give his major attention to the Commission on Inter-Racial Cooperation, of which he is director, with headquarters in Atlanta, but will cooperate closely with Dr. Haynes. Dr. Alexander will serve the Federal Council without salary, through the generous provision of the Southern body.

Another important factor in race relations is the Colored Men's Department of the Y. M. C. A. of North America, which held its national conference in Cincinnati last December, with representatives from 28 states. White and colored leaders conferred together as to the needs of colored men and boys and how to meet them. The needs of the rural districts of the South were especially considered. The address of Dr. Mott on the occasion was in the line of the keyword "Cooperation," and the headline "Good Will" in a leading daily expressed the spirit of the gathering. When the race relations were most strained after the World War was over, and serious outbreaks were feared, the conferences under the Association's auspices, which brought the Southern leaders, both white and black, into consultation and harmony of opinion, were among the strong influences that made for peace and the finding of a better way out. The 174 colored Associations with their 33,000 members can be counted on for cooperation in every movement for improved conditions.





CAMP OSWEGATCHIE BOYS ON A FAVORITE LOG FOR A CHAT

## A Lad, a Log, and a Leader—By Rev. J. Foster Wilcox



IN THE midst of the beautiful grounds at Camp Oswegatchie, the workmen left a great log which they declared would be acceptable as a seat for our boys. During the pleasant hours of the day it was seldom vacant, for it was conveniently located and from it the lads could look out on lake and mountains. I was often reminded of the statement of the sage who said that Mark Hopkins, the great educator, on one end of a log and a lad on the other constituted a university. Many inspiring and far-reaching conferences were held on our log, and life decisions were made which will mean much to the world. One evening, as the sheen of the setting sun lighted lake and mountains and brightened the varied hues of the maples, beeches and coniferous trees of the great forest, and caused their colors to be reflected in the placid waters of the lake, creating a beauty indescribable, I saw, silhouetted against that gorgeous background, two figures—a lad and a leader on the log engaged in quiet conversation. The leader was a missionary from China, home on furlough, and the lad a recent high school graduate. The lad was young, intelligent, aspiring, and the leader was cultured, sympathetic and wise. As the conversation continued they moved nearer to each other and talked as friends. The lad's confidence in the leader increased and the leader became grave under the responsibility which that confidence brought.

The lad had waited long for such an opportunity. He had thought much of his life work, but was undecided as to his course. He held an exalted opinion of the ministry, and the medical profession was also very attractive. Had not his mother prayed that he might preach the gospel? Had not father suggested the practice of medicine as an honorable career? The missionary became silent and gazed on the changing colors of the mountain sky. He was indeed looking into a fair but needy land far, far away. He saw the sheep without a shepherd, the sick

without a healer, the neglected and sin-cursed children with sightless eyes. And then, turning to the lad, the leader told of China's need. The Christian physician could also preach the Gospel of the Son of Man. Here the lad could invest his life in noble service. His reward would be the riches which perish not. The conversation continued. The day changed into night. The brilliant stars looked down on a lad and a leader. The cries of the night birds alone broke the silence. The conference on the log continued. The two earnest souls parted, the leader to his room, the lad to his tent. The morning broke in all its glory and the chiseled and whitened features of the lad revealed a sleepless night. He had heard and answered the challenge of the Christ. He would go as a Medical Missionary to China!

In one of our excellent universities a freshman is working hard for an education. Years of training are before him, but his heart is light as he pursues his studies. The vision which came to him in Camp Oswegatchie still lingers to inspire. After the college course is finished our physician will offer himself for service in a foreign land, and who shall prophesy the degree of his usefulness to humanity?

The log remains on our camp ground. In a few weeks choice boys will gather in our training camp for information and inspiration, and other conferences will be held in our "University." The attendance will be only limited by the capacity of the camp. The voices of our lads will again be resounding among the forest covered mountains as they unite in singing our camp hymn:

We've pitched our camp upon thy shore,  
Cranberry, fair Cranberry!  
Thy great Creator we adore,  
Cranberry, dear Cranberry.  
And the great love He doth bestow,  
Into our hearts will surely flow,  
And out to serve the Christ we'll go  
From Cranberry, dear Cranberry.

## Pundita Ramabai—A World Personality in Christian Service

**A** CABLEGRAM from India April 5 announced the death of Pundita Ramabai, who has been known for nearly a generation as the saviour of many Hindu widows. She was the daughter of a Brahmin priest and so well educated that before she was twenty she received from the Pundits of Calcutta the title of Sarasvati, never before conferred upon a woman.

Convinced by her study of the Hindu sacred writings that the degradation to which widows were subjected was not a tenet of the Hindu religion, but an abuse of its teachings, Ramabai, herself a widow, determined to devote her life to bettering the condition of the sad class of her sisters. To this end she went to England in 1883, where she mastered English, giving lectures in Sanscrit at Cheltenham College in return for English lessons.

In 1888 she visited the United States, where she interested many religious leaders in her plan for starting a home for widows where her country women could come without fear of breaking caste, since Ramabai herself was a widow.

Accordingly, upon her return to India, she opened in Bombay such a home school which was called "Sharada Sadan" (Home of Wisdom). This school, small at first, increased rapidly during the great famine in 1896. It was moved to Poona, a farm was bought, Ramabai Associations were formed in America and England, and soon hundreds of girl widows were finding protection and a way to happy self-reliance. The enterprise started solely for widows. In later years it so developed that schools and orphanages for 1,500 or 1,700 young women and children have been carried on with the greatest success. She trained her own teachers for the industrial departments of weaving, printing and farm work. In addition to all her activities in superintending and financing, she translated the Bible and many other Christian books into the language of the people among whom she worked.

Quite early in her life she accepted the intellectual truth of Christianity and was baptized in the Church of England during her stay in London. But in her wonderful little book called "A Testimony," published in 1917, on her own press in Poona, she says: "I came to know after eight years from the time of my baptism that I had found the Christian religion which was good enough for me, *but I had not found Christ.*" In the same pamphlet she relates the evolution of her religious experience until she came to accept with joy Jesus Christ as her Saviour. Of this period of her life (about 1901) she writes:

"I can only give a faint idea of what I felt, when my mental eyes were opened, and when I, who was 'sitting in darkness saw Great Light,' and when I felt sure that to me, who but a few moments ago 'sat in the region and shadow of death, Light had sprung up.' I was very like the man who was told, 'In the name of Jesus of Nazareth rise up and walk.' 'And he, leaping, stood up and walked and entered with them into the temple, walking and leaping and praising God.' I looked to the blessed Son of God who was lifted upon the Cross and there suffered death, even the death of the Cross, in my stead, that I might be made free of the bondage of sin and from the fear of death, and I received life. Oh the love, the unspeakable love of the Father for me, a lost sinner, that gave His only Son to

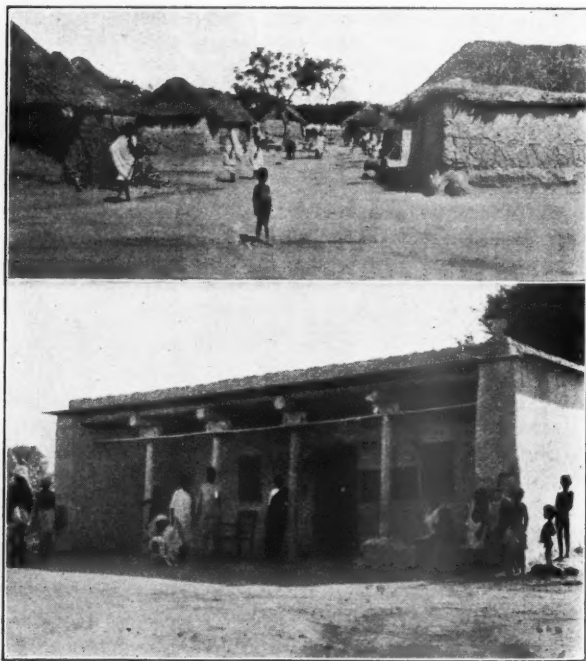
die for me! I had not merited this love, but that was the very reason why He showed it toward me."



WOMEN AT FEET OF GURUS—RELIGIOUS TEACHERS

Thus has passed into Eternal Joy a woman who has not only brought unspeakable blessing to thousands of women of her own race, but one who has by the story of her personal devotion to Christ brought inspiration and uplift to multitudes throughout the Christian world.

The visit to America of Pundita Ramabai and her beautiful daughter, Manoramabai, some years ago, will be recalled by many. The death of this brilliant and beautiful only child last summer was a sad blow, and the mother who had centered all her hopes in this promising daughter has survived her by only a few months.—From *Life and Light*.



VILLAGE OF NARSARAVUPET, INDIA, AND CHURCH BUILT THERE BY NATIVE CHRISTIANS. THEY HAVE FOUND THEIR PLACE OF JOY AT THE FEET OF JESUS, THE DIVINE TEACHER



## The Story of the Telugu Mission for 1921

*A SUMMARY OF THE ANNUAL REVIEW OF THE WORK IN SOUTH INDIA MADE BY W. A. STANTON, D.D., OF KURNOOL—  
A MASTERLY SURVEY OF CONDITIONS AND NEEDS IN A  
FIELD SERIOUSLY UNDERMANNED*

THE review first touches on the political situation. The new constitution, under the Reforms Act of 1919, came into operation in January, 1921, making the Provinces practically autonomous. The Provincial Councils and Imperial Legislative Assembly at Delhi have shown a gratifying sense of responsibility and grasp of affairs. India has been passing through an unparalleled period of unrest and turmoil, however, through the Gandhi non-cooperative movement, which gained a tremendous hold on large sections of the people. The movement could not be held to its program of non-violence. The visit of the Prince of Wales was made occasion for attempted boycott, and riots and bloodshed took place at various points. At last the Government became aroused, and its strong utterances and acts had effect. Gandhi and his colleagues issued a manifesto ordering the suspension of non-cooperation and other illegal activities, advising their followers to pay taxes and obey the laws. Moderate opinion is swinging strongly to the side of Government, and coming to realize that the path to responsible self-government must be by constitutional steps. India still faces a grave situation. No one can tell what a day may bring forth. (Gandhi's arrest, conviction and sentence to imprisonment came after this report was prepared. The situation has improved, so far as revolution is concerned, since that event and the stern measures of the Government; but the hostile feeling has only been suppressed and the future has been rendered more uncertain by the Mohammedans, who threaten a holy war if the Turks are not given their claims in Constantinople and Asia Minor.—Ed.)

### THE ECONOMIC SITUATION

This gives cause for much anxiety. Prices of all foodstuffs continue abnormally high. Wages are not in proportion to prices of grain. In the Mahbubnagar field the rains have been a failure for four years; times have grown harder and harder, wells dried in many places, three on our mission compound. In Hanumakonda famine has been sore the greater part of the year. From Sooriapet field reports are of awful conditions from famine. Cumbum field reports that Christians have migrated by the hundreds to Nandyal, Bezvada and other towns; many have perished, in some places whole Christian communities are broken up. Many Christians have moved from the Madira field to Penang and the rice country to the East. Much needs to be done to improve the economic condition of our Christians. To

show how poor the people are Mr. Brock says that on the Kanagiri field out of a Christian community of 15,000 only 27 were found qualified to vote in the recent elections, though it only required a payment of Rs. 10 in taxes (\$3.33). Land hunger has come to the Christians, and the Madras Government has ordered unoccupied waste lands assigned to the Panchamas (outcastes). The cooperative credit movement promises to be of great benefit to our Christians. Dr. Curtis says that with Donakonda as headquarters there are now 10 registered Christian societies and one Hindu society with which to start a Union. The Central Association has a special man set apart for this work. Many societies have been established also on Ongole, Kandakur, Kanagiri and Podili fields. As schools of cooperation, integrity and thrift these societies if carefully supervised have wonderful promise.

### THE MISSIONARY FORCE

The year 1921 in the Telugu Mission is a record of depleted forces struggling under crushing burdens. Four missionary families, three wives and six single women missionaries went home on furlough. After twenty-nine years of devoted service, twenty of it in Secunderabad, Dr. and Mrs. F. H. Levering retired from active service to their little home at Kotagiri in the Nilgiri Hills. It is a pleasure to have them where the influence of their bright and cheery lives can still be felt. To offset the losses five missionary families and five single women missionaries returned, among them Mr. and Mrs. Kurtz, Miss Moran and Dr. Farbar. The new missionary force consists of two missionary families, one single man and four single women. The working force throughout the year has been 28 missionary families and 22 single women missionaries.

To show the heavy burdens: Mr. Smith has had another year in charge of the Nellore field and Coles Ackerman High School. Mr. Davis has looked after Atmakur and Allur. Mr. Brock has had oversight of Udyagiri as well as his own great field of Kanagiri. Mr. Dussman has had Gurzalla and Vinukonda. Mr. Rockwood has had the Kurnool field and Coles Memorial High School and started a new industrial work. By the sudden departure of Mrs. and Mrs. Rutherford for America on account of illness the Hanumakonda field and Preston Institute were thrown upon Mr. Kurtz in addition to his own field. Mr. Marsh divided his time between Markapur and Secunderabad. In Madras Mr. Marquiss has been responsible for much of Dr. Ferguson's work, besides the

Mission treasury and business affairs. To A. M. Boggs has been given the appalling task of covering the combined Gadval and Mahbubnagar fields with 860,000 population. Thus nine of our missionaries have been striving to do the work of two men each.

Four more families leaving in the spring of 1922 involved a further doubling up. Mr. Dussman, going on furlough this spring, after eleven years on the field, has for eight years cared for two fields and for nearly a year has had four. Vacant fields, unmanned schools and empty hospitals are not the exception but the regular order. Under such conditions aggressive, constructive work is impossible; we are merely marking time. The only remedy is an adequate missionary force. Every Conference sends home its appeal, but we are not getting the men. Adequately to man our Mission calls for 52 families and 49 single women, this meaning merely the maintenance and development of existing work. We now have 32 families and 25 single women. We therefore require an additional 20 families and 24 single women, as the minimum of the Telugu Mission. Not less than three missionary families and three single women (it should be five) should be sent out each year till the total is supplied.

### EVANGELISM

The Telugu Mission has always stood for evangelism. The pioneers, Jewett and Clough, were great evangelists, men of vision and daring. The missionary must still be an evangelist if we have an evangel. The work for the most part lies in the villages. The smallest field in the Telugu Mission is half the size of Rhode Island, the larger fields three times the size of that state. The three smallest fields have about 82,000 population each, the larger run from 240,000 to 600,000. The Christian community numbering over 200,000 looks large, but facts show the greater task of evangelization undone. The converts are practically all outcastes, and of these there are 800,000 as yet unreached; while the caste people, numbering 4,800,000 within the Mission territory, have yielded as yet only a few converts. The time has come to press home the work on this great mass of outcastes.

The baptisms the past year numbered 2,825, considerably below the average. Kanagiri reports 319; Ongole, 295; Narsaravupet, 272; Nalgonda, 240; Bapatla, 219; Madira, 211; Kurnool, 200. Touring has been carried on earnestly by Messrs. Silliman, Unruh, Boggs, Dussman, Hubert and Brock. Mr. Silliman visited 69 villages in 42 days, holding 107 meetings and baptizing 109. Four groups of Indian mission workers spent from one to two weeks preaching in the villages and baptized more than 100. Mr. Hubert says that sometimes when the gospel was proclaimed people would say, "What has been said is good and true and we will listen to the message, but give us first something to



eat, as we are so hungry." Here the preacher was helpless, as he knew what hunger meant. The old Nellore field reports: "The Lord has been pleased so to bless the work of our evangelists and teachers that we report far more baptisms this year (150) than in any one year previously for twenty years. Indications of general revival all over the field are refreshing."

#### THE COMING OF THE SUDRA

Hindu society, broadly speaking, has three classes—Brahman or high caste at the top, Panchama or outcaste at the bottom, Sudra in the middle. Sudras are divided into many subcastes; they are mostly farmers and artisans, strong, sturdy, self-reliant people, the backbone of Hindu society. Christianity, beginning at the bottom, is gradually working upward. Having lifted the outcaste into a new manhood in Christ, Jesus giving him a new social and religious status in the land, it is now rapidly and powerfully permeating the great middle classes, the Sudras. It is the conviction of the most experienced missionary workers that the day is not far distant when we shall see an even greater mass movement to Christianity among the Sudras than we have witnessed among the outcastes. Then the Kingdom of God will come with power. Reports glow with the hope of the coming of that day.

From Nalgonda Mr. Unruh says there is no doubt the higher castes are coming nearer to us, and the time is near when they will break with caste and take a stand for Christ. They love Him more than their old gods. In one place a Sudra said, after hearing a sermon, "We will all have to go that way sooner or later." Mr. Witter "found the Sudras more critical in their hearing of the gospel and of the lives of professing Christians, but also readier to admit its truth. They shrink from the break, but it is sure to come." Mr. Baker reports getting into the social life of the Kamma clan, highest Sudra caste, in one place and having a most cordial reception. Reports give 78 converts from among caste converts the past year—32 from Ongole, 21 from Vinukonda, and 25 from the Erukala Settlement.

#### THE GOSPEL ON WHEELS

Wheels capable of forty miles an hour. Thanks to the generosity of friends at home, many stations and institutions are equipped with a Ford. Mr. Unruh, one of the first to have a car, speaks for all when he says it has been a great help in the evangelistic work. Mr. Brock says: "Through the kindness of the Lafayette Avenue Baptist Church of Buffalo a Ford arrived, and trips that have been a nightmare are now a pleasure. It has been possible to visit most of the villages in the eastern part of the field." Dr. Benjamin reports her car doing good work in its fifth year. Mr. Witter says he is furnished with "twenty league boots." The

possibilities of the car in enabling missionaries to cover much larger fields are constantly illustrated. There are now 18 cars in the Mission and more to come. Nearly all were given by churches and associations in the home land.

#### VARIOUS PHASES OF WORK

This is the fifth year of the evangelistic campaign observance and it is now an established institution, destined to become a powerful agency in evangelization and the training of the Christian community. It was more widely observed this year than ever, 23 fields taking part. So far as reported, in the campaign as a whole 1,169 villages were visited, 914 mission workers and 3,052 volunteer workers were engaged, 593 prayer groups were formed, 106,398 persons heard the gospel, 283 were baptized.

Mr. Boggess reports his first complete year as general evangelist, having covered the whole Mission, holding revival and evangelistic meetings, speaking at conventions, summer schools, touring with missionaries. He gave 460 sermons or addresses in Telugu to over 22,000 different people, reaching 1,000 Telugu preachers, teachers and leaders, 20,000 Telugu Christians and 11,000 Hindus and Mohammedans.

Contact with the young men in high school and college is of great importance. The student work is reaping rich fruit. The Student Hostel, made possible through the generosity of Mr. Charles King and family of Gloversville, N. Y., will greatly aid this work. Entrance is being gained also into the home, the citadel of Hinduism. Mrs. Silliman reports that "women of all castes welcome us and are interested in the story of Jesus and His love." This is the testimony from all sides. There are many secret believers among the caste people, who have given up idol worship and heathen practice and are trusting in Jesus, but do not see how to break with the home and family.

The demand for Bibles and Christian literature grows steadily. One little Christian book has reached an issue of 132,000 copies. Colporters are doing good work and receiving warm welcome. One visited 55 villages and went to every house speaking to all about salvation.

#### THE CHRISTIAN COMMUNITY

This is the most essential factor in the evangelization of India. On six of our fields it numbers 15,000, Bapatla, 20,000; Ongole, 35,000; on the whole field 200,000. Its character determines the power or weakness of the Mission. The reports vary greatly. In some sections conditions are depressing, in others there is much to cheer. On the whole there is progress in Christian life and character, self-support, independence and native effort, with a growing consciousness of power and a deeper sense of responsibility for the salvation of others.

Many of the station churches exert a wide influence, as at Ongole, Nellore, Madras and Kurnool, ministering not only to the local congregations but to the students in the schools. The village church, however, is thoroughly indigenous and typical of the land. Here is a simple but powerful organization for Christian training and the evangelization of the people. The reports from these churches are on the whole full of encouragement. Notwithstanding famine and adverse conditions on many fields, great progress is being made in self-support and giving. At Christmas service in the Madras Telugu Church the offering came to Rs. 103, largest single offering ever taken in the church, followed by 27 baptisms, men, women and youth. Many Christians at Nalgonda field decided on the tithing and the contributions rose 33 per cent in spite of fifth year famine conditions. The process of education in Christian giving is going on continually. On many fields special meetings are being held for Christian fellowship and spiritual edification. Camp meetings are coming into favor and largely attended. Summer schools are becoming general for mission workers. Indian music is recognized as a definite part of Christian culture and part of evangelistic equipment. Witnessing for Christ is realized more fully, and volunteer workers are going into the villages to help their people. Some are station school-teachers, some young Christian men employed in Government offices, others Panchama Board school-teachers. In one church 50 men, women and young people pledged to witness for Christ by song, word and deed.

#### CHURCH ORGANIZATION

Statistics reveal some startling facts. With over 75,000 church members there are only 183 churches, while Burma with about the same membership has 1,007 churches. Of the fields, Allur has 6 churches to 840 members; Nellore about the same, or 1 church to 140 members; Narsaravupett has 34 churches to 5,157 members, one to 151; Kurnool 12 churches to 2,459 members, 1 to 205; while the great Ongole field has 7 churches to 12,424 members, and Bapatla only 1 to 7,421 members. Donakonda field is a sample: there are 5,916 members, of whom 2,651 are in the 15 local churches, or 1 church to 177 members, a good average; but the remaining 3,265 members are all in the single Mission or Field Church. This represents the general situation.

The question is raised whether it is not time that these huge Mission or Field churches should be broken into separate groups, each forming a local church with its own pastor and deacons. The report says our mission churches are an anomaly, and church organization has been too long delayed on the plea of poverty and backward condition of the people. But if after three generations of Christianity our people are not ready for the privileges and responsibilities of church life, when may we

expect this to come to pass? They must first become a church and then they will grow up into vital relationship with the Living Head. This is one of the most pressing needs in the Telugu Mission today. Only four churches were organized the past year in the whole Mission. This is an opportune time for native advance.

#### EDUCATION

The review goes at length into the work of all the educational institutions, from the Theological Seminary to the village schools. We cannot now enter into the details. The new department for women at Ramapatnam Seminary, training them for work in the villages, has been successful. Ten men graduated in April. In July 50 new students entered the Seminary, 21 from the Canada Mission and 29 from the American Mission—this beginning the new Union Seminary; total number of students 82, 50 men and 32 women. The contributions of the Telugu churches to the Seminary continue to increase. The school shows a fine spirit of consecration and service.

The Women's Christian College in Madras grows in strength and efficiency. Our present representative on the staff is the new science professor, Miss Eleanor Mason daughter of Dr. and Mrs. Mason of Assam. There are seven Baptist young women in the College.

Good reports come from the High Schools—the Ongole; Coles Ackerman Memorial, with 42 Christian students in hostel; Coles Memorial, which besides ordinary Bible teaching has organized nine evangelistic bands, led by two adults each, which meet at 3 o'clock Sundays for a brief prayer-meeting and then disperse to nine villages, some as far as four miles away; and Nellore Girls' High, with daughters of a number of high officials of the town.

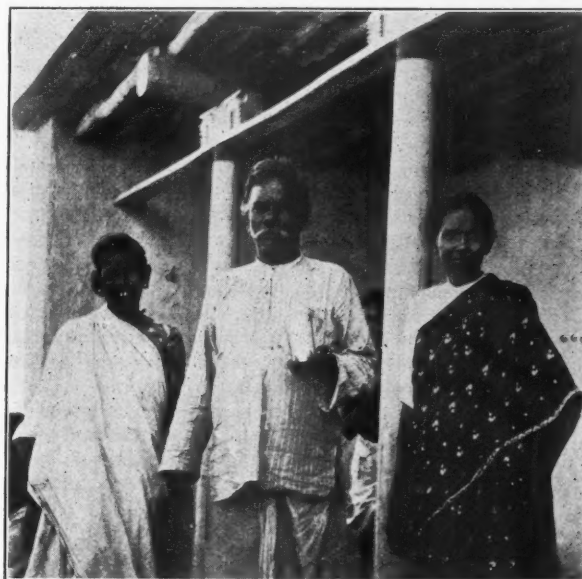
The Bible Training School for Women has taken on new life with return of Miss Moran from furlough. The school has gone back from Vinukonda to Nellore, where it was founded in 1913. Bapatla Training School has 137 students, of whom 92 are Christians, 43 Hindus, 2 Mohammedans. Senior Christian Endeavor Society, Normal students, after its meetings Sunday afternoons goes out to nearby villages for preaching. Preston Institute, to train workers in the Deccan, is new and meets a great need. It has 14 students and a practicing school of 40. The Training Schools for Mistresses at Ongole and Nellore are a valuable asset to the Mission. The new kindergarten training school has been opened. A training class for Hindu women is a new and interesting development in charge of Miss Dresser.

The Station boarding school is assuming new importance in missionary thought, as the feeder to a higher life, mental and spiritual. A great advance has been made by the Christian community in self-support in educational work.

The village school is a problem, and our

success thus far has been meager and disappointing. We should have 50,000 children in our schools, but have only about half that number, hence 25,000 of our community children of school age are growing up without any educational advantages. The quality of the work, too, is low; yet the situation is not hopeless, and demand for education on the part of Christians is the most hopeful sign. They want their children educated, and are willing to pay. Trained teachers are needed sadly. An interesting section is given to industrial training, which is growing in favor, in the high schools and in the Erukala Settlement.

which Mr. Brock describes as a bit of "Spotless Town" in the wilderness, doing a most praiseworthy work and highly esteemed by all. At Hanumakonda, where Dr. Timpany reports greater success than the previous year, this was in spite of trying experiences, including an epidemic of cholera in the town, which spread to the Mission Compound, taking little Carrie Rutherford and C. Andrew, the Hospital evangelist, whose death removes a landmark. Dr. Farber returned from furlough to the New England Hospital for Women and Children at Mahbubnagar to find a locked-up hospital where the rats had taken charge. She soon had a workable



BANDARA SIMON, NATIVE PASTOR OF CHURCH IN  
NARSARAVUPET FIELD

#### THE MINISTRY OF HEALING

The Mission has seven hospitals and one dispensary and a representative on the faculty of Vellore Medical College. After five years of struggle with Indian contractors and war conditions the great plant of the Clough Memorial Hospital, with 20 buildings large and small, set in a compound of 23 acres surrounded with a substantial stone wall, is practically completed. One building was donated by a Hindu gentleman and erected under his own supervision at a cost of Rs. 8,000. Dr. Stenger reports 521 in-patients, double the number last year, dispensary patients 10,711, and total number of treatments 16,679. Many caste people are coming now, especially the Sudras.

Dr. Benjamin of Nellore Hospital, reports in-patients 1,394, operations 235, maternity cases 200, out-patients 6,530, and treatments 31,268, figures speaking eloquently of the ceaseless activities of the devoted women within the hospital walls. Mrs. Francis Bai has been in charge of Etta Waterbury Hospital at Udaygiri,

little hospital while the new one is being built. At Sooriapet Hospital Mrs. Hubert reports a record year in all lines. She instances the striking conversion of a Brahman woman who was brought in very low.

At Nalgonda Hospital Miss Neufeld, a nurse, waits for the expected doctor to arrive, and is indeed in a plight, in a town of 12,000 with many high officials, and thousands of hopeless people. "I cannot see that a nurse can run a hospital much longer." That ought to make an appeal.

The Vellore Medical College for Women, with Dr. Ira Scudder at the head, has 67 "of the finest, keenest, most worthwhile students in the Madras Presidency," says Dr. E. Findlay, our representative on the faculty of this union institution. A larger staff is imperatively needed. There is a graduating class of 14 this year.

This completes the review, which is the most complete we have ever been able to give our readers, and direct from the field sources, so that the news is the freshest.





### Chat About Books

*Spiritism and the Cult of the Dead in Antiquity* is the title of a very thorough study of Spiritism, or Spiritualism as it is popularly called. The renewed interest in the subject since the war, evidenced by the Societies of Psychical Research and the publication of the results of investigations carried on by men known in science, led Prof. Lewis Bayles Paton of Hartford Theological Seminary to study similar psychical manifestations in antiquity. He shows that nearly all the occurrences associated with modern Spiritism have been known from the earliest times, and interpreted as due to the influence of discarnate spirits. He traces the phenomena in the great historic religions of China, India, Babylonia, Assyria, Egypt, Israel, Greece and Rome, and then gives the new theories of immortality in post-exilic Judaism, and the teaching of Jesus, who brought life and immortality to light. From primitive man down the human race has always believed in the existence of the soul after death. The resurrection of Jesus and the faith founded on that fact have become the great hope of humanity. The volume is deeply interesting. (The Macmillan Co.)

### A SUGGESTIVE VOLUME

*The Rising Temper of the East*, by Frazier Hunt, is a book with glow and go to it. The writer is a traveler, reporter, vivid narrator, enthusiast for liberty and fair play, advocate of the under-dog. His story is full of movement, first hand information, striking statement. He knows how to make out a case, and arouses the interest which an ardent advocate desires. We can allow overstatement now and then to such a friend of the people who need friends, and there is little danger that the American reader will be too much roused from his smug complacency by what is happening on the other side of the world. The volume opens with Gandhi and his India, and draws a graphic portrait of the leader who is not quite "all India," even if the author does think so. That he is remarkable enough both in character and power will not be questioned. Then leaps are made to Egypt, with its new religious nationalism, Young China, New Japan, Struggling Korea, White Australia, the Philippines, Haiti, and Mexico, and the closing chapters are on the missionaries, who are called the lamp-bearers, and the world's under-dogs, or the billion people of color who will have to be reckoned with tomorrow, unless the white supremacy shows greater wisdom and Christian comprehension than it has

in the past. The book is suggestive and well worth reading. Like *The Rising Tide of Color* it has suggestions that tend to breed the revolutionary spirit it discovers, but there is no use shutting one's eyes to facts, prominent among them growing consciousness of power and selfhood on the part of the millions long held in subjection. That force must cease, and other means of civilization be found, is the author's platform. (The Bobbs-Merrill Co., Indianapolis; \$2.50 net).

### A NEW BOOK BY DR. L. C. BARNES

As outgrowths of special studies and observations during the past two years a new book covering certain phases of Home Missions comes from the press in the near future. *Intensive Powers on the Pacific Slope*, by Dr. Lemuel Call Barnes, Secretary of English-speaking and Indian Missions, is presented under the copyright of the American Baptist Publication Society. It is a prophetic message and convincing in its appeal to religious workers of all affiliations. That the gospel is "Pioneering Still," to use the apt phraseology of the author in a recent report of the work of the Home Mission Society in the Western States, is a situation which the Christian Church cannot afford to forget.

The second book, entitled *Through the Second Gate*, by Dr. Charles Alvin Brooks, is reviewed on another page.

### A FLATTERING PORTRAIT

There is no question about the readability of the volume of reminiscences, *The Emperor Francis Joseph and His Times*, by Lieutenant-General Baron von Margutti, who was one of the Emperor's aides-de-camp from 1900 to 1916, when the monarch who had directed the destinies of the Hapsburg Empire for sixty-eight years passed away in the midst of the war which his ultimatum to Serbia had brought upon the world. These personal recollections are to be taken at their face value. They do not present a complete picture of the Emperor, but such an one as an ardent admirer and loyal follower would be likely to present, glossing over defects and smoothing out wrinkles. Judging by this chronicler the ruler of Austria-Hungary was a martinet and dictator rather than a statesman, and in the supreme hour was fairly tricked into sending an ultimatum as a "bluff," not dreaming that Serbia would dare hold out. His Minister for Foreign Affairs, Count Berchtold, who was in close touch with Germany, is made to shoulder the chief responsibility for the step that undoubtedly hastened the aged ruler's death. The distracted world today has little time

to think of the disrupted Empire or the pitiful end of the Emperor who caused and was crushed by the disruption. Few lives have had more tragedy in them. These are the sidelights of history. (George H. Doran Co., New York.)

### THE LAST OF THE ROMANOFFS

One of the most shocking tragedies of the world war—the death of the Czar of Russia and his family at the hands of pitiless assassins, is described in the volume entitled *Thirteen Years at the Russian Court*, written by Pierre Gilliard, the tutor of the Czarevitch and inmate of the royal household. This French gentleman was on intimate terms with the Czar and Czarina in the closing months of their lives, and from his personal knowledge is able to state the truth concerning the influence of Rasputin and refute the calumnies of enemies. The account he gives of the life of the royal family bears every evidence of truthfulness. He was engaged in the investigation into the circumstances surrounding the assassination of the royal prisoners, and the proofs are indubitable. It was one of the coldest blooded deeds of history, and the soviet authorities did not dare assign a Russian to perpetrate it. To a Jew and a squad of Austrian-German prisoners was given the murderous commission. And for fear of the peasants, who still revered the "Little Father," knowledge of the murder was concealed as long as possible, and everything possible was done to deceive the world as to the fate of the family. The author says the Czar, who abdicated in the hope of averting civil war, in his country, came to feel that he had made a mistake and had only handed everything over to Lenin, who had been sent into Russia by the Emperor of Germany to poison the Russian soldiers and peasants. The royal family was sustained in all suffering and trial by a strong religious faith. This volume is not only deeply interesting, but a real contribution to the history of the period. The author was the only one of those who went into exile with the Czar to escape with his life, and he owes that to the fact that he was not permitted to remain with the family after the orders for the assassination were given. The Czar, unfitted to cope with the conditions and responsibilities into which he was born, a kindly, weak man in an impossible role, was the victim of a tyranny far more terrible than that which had kept Russia as the last autocracy in Europe. The George H. Doran Company has given us one of the most interesting books of the season, with full illustrations. (\$6.00 net).

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Among books received are: *Sermons for the Year*, by Conwell (Doran); *The Russians and Ruthenians in America*, by Davis (Doran); *The Poles in America*, by Fox (Doran); *The Ministry of Reconciliation*, by Callaway (Macmillan); *Bible Boys and Girls*, by Hutchison (Revell).





SILVER BAY, LAKE GEORGE, THE HOME OF MANY SUMMER CONFERENCES

### Twentieth Birthday of the M. E. M.

The Missionary Education Movement of the United States and Canada, with headquarters at 150 Fifth Avenue, New York, will celebrate its twentieth birthday at the Annual Summer Conference at Silver Bay, July 7-17. The first gathering of this kind was held at Silver Bay in 1902. So successful was it that the delegates voted to create a permanent organization and to make the holding of such summer conferences a prominent part of the work. The organization was first known as the Young People's Missionary Movement, and later changed its name to the Missionary Education Movement when the scope of its work was widened to include missionary education for the entire church.

In January, 1921, the Movement was reorganized in order to make it more directly the agent of the various boards of home and foreign missions which unite in its support and direction. Sixteen different denominations, represented by thirty boards, are now uniting in this cooperative movement which publishes a completely graded series of missionary education literature and holds six Summer Conferences for the benefit of all denominations. Practically every Protestant communion in the United States uses at least some of the literature published.

At the recent annual meeting a report was made showing that during the first year of reorganization the Movement had sold 159,670 volumes of mission study books, 8,192 missionary picture sheets and

picture stories, and 7,182 missionary plays and pageants. These are distributed through the missionary education departments of the various denominations.

The slogan of this year's Conferences is "Training in Missionary Education for the Entire Church." Courses are provided in mission study, using the interdenominational text books that will be studied in the churches next fall and winter. There will also be classes in methods of missionary education for the Sunday school, woman's missionary society, young people's society, and the entire church. The faculty at each Conference is made up of missionary education secretaries from various denominational boards, prominent missionaries, and other experts in missionary education methods.



Y. W. C. A. CHINESE DELEGATES TO SILVER BAY CONFERENCE—1921



## FROM THE WORLD FIELDS



### THE HELPING HAND

EDITED BY MRS. ANDREW MACLEISH

#### Campaigning Continuously

If one could look ahead a month from this 18th of April and know how our year is going to end, it would be easier to write a message to be read in June. One thing is, however, certain. Our women have carried on the Continuation Campaign with splendid spirit and zeal, and we have great cause for rejoicing, whatever the final figures may be.

Now before we settle ourselves for a well-earned summer vacation, let us look ahead a bit to the two years still before us, and so arrange matters—tie up ends, as Ella MacLaurin used to say—that there will be no slipping back.

It is the expectation that this year, before we leave the Convention at Indianapolis, fairly full plans will have been made for another year's work, so that no time need be lost in the fall. There is one thing, however, that we all recognize as a key to the situation, and that is a strong woman's circle in every church. If ours does not qualify under that head, let us devise ways and means for making it do so. If there are still churches without woman's circles, now is the time to organize, that all may be ready to put into operation promptly the plans which will be sent out in the early summer. The secret of complete success is complete cooperation, all the women of all the churches working together for a great end. MARTHA H. MACLEISH.

#### What the Fear of Retrenchment Means on the Field

Miss Mary Jesse writes from our fine school at Sendai. There is great need of a new dormitory, and its erection hinges upon the outcome of this year. Twenty-nine girls will graduate this spring, but more than 125 are clamoring for admission—and no room! Miss Jesse says:

"It is a great pity and a great loss to our work to think of not taking in any students this year, but unless some word of hope comes soon in regard to our dormitory for which we have been waiting, I see nothing to do but close our doors and admit no one. That would be a shock to the school. People would feel that we are failing and going to close, and so it would destroy the confidence of the public in us. As it is we are using the guest room,

principal's office, and library and classrooms, and some classes go over to our house. I have been pretty nearly desperate over the situation, so called my board of trustees to advise me, for I felt that if we could not take in my class in April we should not accept any of the applications coming in, but announce at once, so that the girls might try to get in elsewhere. The trustees spent the day talking with the teachers and studying the situation and the conclusion reached was that we could not afford not to take in a class, but that I should make some temporary arrangement and put the situation up to the Board asking them to provide some permanent equipment. We have talked of putting up a kind of shed or summer building; we have tried to rent a house, but so far no very practical plan has presented itself. I was so distressed when a recent letter came from the Board telling of the financial situation. I know the responsibility and strain must be great. I hate to ask for anything, and yet as the representative of the Board I feel that they should know the situation here. So I am writing believing that there is money to carry on this work so blessed of God in the past. If God could only touch the hearts of His people and make them see the need as we missionaries see it, the money would be found. There are people at home able to give this dormitory, people who would give the money gladly if they could see the need as we see it. It is a shame to lose all the ground we have gained in the last thirty years of work and sacrifice just because of lack of equipment now, and it is now. A year hence even will be too late to save us from serious loss. You people at home have no conception of what this school means and can mean to the people of the North. We have the finest faculty north of Tokio, a fine student body, a new modern course of study and an enviable reputation. Students are knocking at the doors, we no longer have to seek for them. The very finest girls of the North are coming to us. The government is looking to our school to lead in the modern education which is becoming so popular now. Once more we have the chance to lead. The old formal conservative education and methods are going out, and the government is sending government school teachers to our schools for help, suggestions, etc. We have lots of such requests. It seems tragic to think of taking a back step now when the school has opportunities we have never even dreamed of."

Ruth Paul, who went out last year, writes from Assam: "The conference was

a splendid one. The cablegrams received telling of the financial condition of our society brought home the necessity of making cuts in the budget for the coming year and practising the most rigid economy. I wish you could have felt the willingness to cooperate in this crisis, but at the same time the great need to move forward at this opportune time. The missionaries are making every sacrifice. The need for retrenchment could hardly come at a more unfortunate time. It is like a heavy frost or hail storm at harvest time. The older ones who have spent so many years of seed-sowing realize this keenly. I know you are making every effort to raise all the money possible at this critical time but you may be sure that every penny is needed. Mr. Swanson has just come back from the Reference Committee meeting at Gauhati, heart-sick because the needs are so great and there is not the money to meet them."

#### Some Jubilee Buildings

Miss Margaret M. Sutherland, A.B.M., of the Girls' School, Kemendine, Burma, writes: "The center section of Bennett Hall is fast rising and I expect the good friends at home may be interested in hearing about the building and our jubileations in connection with the laying of the cornerstone and our fiftieth birthday. We surely do appreciate the generosity of those New York women and we want them to know that we do. We have been just heart-sick at the opening of school for several years because we had to turn away so many girls, and now to think we are to have a building large enough to hold all of our boarders for some years to come! And a fine building it will be. We do not expect it to be completed for more than a year, but this center section will be ready to move into before school opens in June."

Miss Enid Johnson of Swatow, South China, says: "You will be interested to know that the dormitory for girls, the Jubilee building of your W. W. G., is completed and we are nicely settled in its comfortable pleasant rooms. The house is as near 'proof' against white ants and typhoons as it can be made. Can you imagine how I am enjoying a bedroom, study and bath? I greatly enjoy too, living among so many of my furnishings which the dear women at home have sent me. Oh what a lot they mean to me, and my heart is full of gratitude for these warm home touches. It's these little things that encourage us so much. The sun just pours into my windows from which I can look over the bay on one side and the nearby



hills on the other. The view is beautiful in the mornings, and God seems to speak to me through this wonderful scenery."

### White Cross

Miss Northcott, our nurse in Swatow, urges that lower valuations be put upon packages of bandages, etc. When they are made of old muslin, as they usually are, if they are marked "Bandages, not new, no commercial value," the missionaries will be saved the necessity of paying duty on them, and they are just as sure to arrive. Remember that the duty charged is based upon the value declared, and the missionary has to pay the duty probably out of her own salary. A little care at this point will enhance the welcome.

Dr. Harper, of Namkham, Burma, writes: "Today a package of bandages arrived. If some person representing you had come in and asked me what I needed most for my hospital, I would have said bandages. It certainly looks as if the Lord was planning for the needs of this hospital and that the thing we needed most came when most needed. I want to thank the ladies of the White Cross for this expression of their interest in the unfortunate people who often hobble along for miles to our hospitals. I have been over twenty years on the foreign field and this is the first time that bandages have been sent to me without any suggestion from me. I have often wondered why it was so hard to get the needed articles for our work and why our hospitals were so poorly equipped. Now my doubts and questions are solved through the "White Cross Society." May God bless each member.

### FOR CHOIR LEADERS

Do you remember the impressive beginning of the Jubilee Pageant—the stage in semi-darkness through which are seen wandering the forms of the burdened and unprivileged women of the Oriental world? Out of this darkness a voice issued, proclaiming the lost condition of the world, God's purposes toward it, and His summons to His believing children. The words of this solo are the great missionary message of the Bible. The music is based on "Finlandia" by Sibelius. It was prepared especially for the pageant. Blue print copies were made and a few are still procurable at ten cents each. Send to Miss Alice M. Hudson, 276 Fifth Avenue, New York.

### GRACE T. COLBURN

On May 4, the sad message is received from Boston: "Miss Grace T. Colburn died in the early morning." For more than twenty years she has held responsible positions in the Woman's American Baptist Foreign Mission Society, serving with rare devotion and consecration. All of her many friends around the world will join with the lonely sister in mourning her loss and in thanking God for the life she has lived.

## TIDINGS

EDITED BY CONSTANCE JACKSON

### MISSIONARY DISH-TOWELS

A dish-towel, as it hangs gay with its red or blue stripes in your kitchen, may seem a humble thing. But it is sometimes called upon to step up in the social order and serve higher ends than the mere polishing of glass tumblers and silver forks! Mrs. Ida Warnock had been on mission fields before and knew their shortcomings. So when kind friends were anxious to present her with something for her new Central America Station she said, "Send dish-towels!" And send them they did—fancy ones and plain ones—red striped and blue striped, checked and bordered, made of everything from flour sacks to linen! Dozens of them arrived in Nicaragua, but the heart of the missionary was not daunted. Came a day when four little girls whose mother had deserted them were brought to the school by their father. He had lost his job and was in desperate straits. He begged the missionaries to take the children and keep them until he could find work. The missionaries soon discovered that the little girls, ranging from eight years to fourteen, were sadly in need of baths and new clothes. Their under garments hung in rags and they wore the dirtiest and most pathetic of dresses. But cloth was high priced and there were no clothes on hand to fit the children. Suddenly a fertile mind bethought her of the dish-towels, and before long, each child had four full sets of new underwear. And now an amazing number of ways were discovered in which dish-towels might be utilized. Middy blouses and skirts were made for other unfortunates, neat white curtains brightened the bathroom and kitchen. Each child was presented with a new dustcloth with which to help keep the building tidy, and tired heads went to sleep on new pillow-cases.

**Question**—When is a dish-towel not a dish-towel?

**Answer**—On a needy mission field in Central America!

### THE THREE "R's" IN EL SALVADOR

Apprenticeship to the three "R's" for the little Spaniard in the Baptist Mission at Santa Ana, El Salvador, is happier than for his proverbial American brother "with his satchel and shining morning face, creeping like a snail, unwillingly to school." Miss Martha Howell almost makes us homesick for the days when, lunch-basket in hand, we ourselves walked the leafy road to the little red schoolhouse on the hill.

"These are happy days for the boys and girls of the Santa Ana School," she writes.

"Marbles have had their round, then tops. Next came 'Hombre de laso' or 'Man of the rope,' a game where each boy tests the power and endurance of his back as he carries a companion perched on his shoulders. When the teachers prohibited this because of possible danger, the circle of the school *patio* (courtyard) was tramped by many feet, as big and little fell into a grand processional round and round the courtyard. The narrow confines of the *patio* do not hinder these fun lovers." The bell rings, the procession quickly disbands, and each child finds his own line. In silence they march into their respective rooms and soon the music of the school organ and gospel songs of praise resound through the long halls. 'Saviour, Saviour, do not pass me by,' loud ring the clear young voices."

The first missionary who was sent out by our Woman's Home Mission Society answered this cry and the missionaries on the field are still responding. How pitiful had Christ not come to El Salvador!

### NATIONALITY NIGHTS

Americanization work in New York City has been progressing by leaps and bounds in the past few months. It is taking hold on the American people in the churches as it has never done before, due in part to the novel Nationality Nights planned and executed by Miss Mary E. Comstock, Americanization Secretary for the metropolis.

The program given in November was Italian and was merely an experiment which taught many lessons. The second, Czechoslovakia, was held in an American church and many were drawn who might not have attended if they had been obliged to travel to a downtown East Side district. The valuable support of the Russian Departments of the International Seminary at East Orange was enlisted for Russian Night, and a striking picture of Russian Baptist work in all its phases was presented.

When it came time to prepare for the Hungarian dinner, an enthusiastic group of people was found in Mr. Dulitz's field, who put all their strength and energy at the secretary's disposal for the success of the Magyar cause. On the occasion of the last dinner, several Chinese university students caught the spirit of the plan and welcomed the opportunity to present to their American friends a picture of real China.

The usual evening's program has included a dinner at which representative national dishes are served, followed by an exhibition of arts and crafts work and a lecture on some vital topic in connection with the country concerned. These International Fellowship programs will continue well into next year and should do much to draw into closer communion the Christian peoples of all nations represented among us.



### WHERE HOME AND FOREIGN MISSIONS MEET

Miss Esther McCollough, a missionary in Seattle, tells of a Japanese Christian family there which has been a lighthouse for the whole community, sending out rays of Christian love to guide and direct others. In Seattle lived a fine young Christian dentist, a Japanese, whose thoughts turned toward selecting one of his own people for a companion and helpmeet. It happened that his pastor, whom he trusted greatly, was going to Japan, and when he sailed he carried the earnest commission of the young man. In the Land of Cherry Blossoms he found a gentle maiden from a Baptist school, who came gladly with him to the new country, where she was placed in our Japanese Woman's Home in Seattle. She was so busy learning the new English words and the fascinating art of cookery that she hadn't time to be homesick. At the end of six months she wore proudly the beautiful ring which Dr. Suyuki had placed on her hand. Their lovely home spoke of taste and harmony, and here they delighted in entertaining friends with hospitable little dinners. Both of them were deeply interested in music and art, but best of all was their mutual love for the Saviour. On Sunday they were to be found in their places in the church and Sunday school, singing in the praise service, and kneeling reverently in the prayer-meeting. Their Christianity was a clear flame which burned steadily. Said Dr. Suyuki, with an earnest air, "I always give slips with Bible verses to my patients, and then, when I have them in the dentist's chair and they can't get away, I speak to them of their soul's salvation."

Sometimes, it seems, God calls home to Him those whose light is the brightest. So it happened that He had need for Dr. Suyuki in a larger sphere. The little home was broken up and the young wife has gone back to Japan. A child of America's Foreign Missions, she came to this country to marry a splendid product of our Home Missions, and now she has gone back to be a home missionary to her own people! Such is the story of one Japanese home, and still its Christian influence lingers in the community where they lived consistently for Christ.

### Personality Notes

*(Continuing the brief biographical sketches of our Americanization secretaries, begun in the April issue of MISSIONS.)*

Born in the country, with God's beautiful out-of-doors for a playground, Miss Ethel Bowker, secretary for New York State, was unusually blessed and prepared for her later work. Nature left on her mind an imprint which she is able to carry in all its early freshness to foreign women in city tenements, who dream of—but have never seen—spring's first anemone. Later she moved to a larger town where high school



CADLE TABERNACLE, INDIANAPOLIS, CONVENTION MEETING PLACE, SEATING 10,000 PEOPLE. IT IS SAID THAT A PERSON TALKING IN A LITTLE ABOVE A CONVERSATIONAL TONE CAN BE HEARD IN THE FARTHEST CORNER. A MODERN SYSTEM OF VENTILATION CHANGES THE AIR IN THE BUILDING EVERY FOUR MINUTES

brought its clubs, parties and chums. It was after her graduation, while doing office work, that a change came into her life. She had always attended Sunday school and church, and professed to be a Christian. But she felt no vital interest until one night, when she heard the minister saying, "He will not always knock at the door of your heart," and a soprano voice sang, "Oh, why not say 'yes' to the Saviour tonight!" There followed days by the side of one of God's own saints who made clear the Word to her and taught her to lean on Him. "The rest is simple," says Miss Bowker. "A great yearning grew in my soul, to be used in His service." Several years of training at Gordon College of Theology and Missions followed her decision, with new experiences as pastor's assistant after college hours, and two summer pastorates in country churches in Maine. Last June as she stood at the gate of service, Christian Americanization pointed to a road filled with human souls—souls that were "dying for a little bit of love." And she has stepped out bravely on the way. Already she has a very unusual accomplishment to her credit, for she has helped the First Baptist Church of Olean, New York, to establish a community house, supported, manned and equipped entirely by volunteers from the church membership.

Miss Meta Stevens, Americanization secretary for the Pittsburgh Baptist Association, was born in Conneaut, Ohio, and received her elementary education in the good old fashioned country school. She graduated from Denison University in 1912, following which she taught for several years in the high schools. A six weeks' course at Chataqua, N. Y., in the summer of 1919, served to change her whole field of service, for among other courses she took a brief one in Americanization under Mrs. L. C. Barnes, at that time Americanization Director for the W. C. T. U. She became greatly interested and fascinated by the possibilities of the

work, and in June, 1920, started, under the superintendence of Mrs. Barnes, on the lower East Side of New York, working among the Jewish women. In December of the same year she was appointed by the Woman's American Baptist Home Mission Society to work in Pittsburgh, where she has been happily engaged ever since.

In a recent letter, Miss Stevens said: "Through the splendid service of my small corps of volunteers, we have been able to reach many more homes than last year and teach more English lessons. One home which I visited recently was that of a Hindu and his wife. I was her first American caller, and though she was a little embarrassed she showed her appreciation by her smiles, her thanks, and her invitation to come again. I drank tea with them and promised to teach English, not so much for the sake of the language (since they will be in America only until his engineering course at Carnegie Institute is finished), but rather because it is most important that they take Christian ideals back with them to India."

### Field Notes

Miss Rose M. Anstey, our missionary in Omaha, Nebraska, writes that she had been boarding at the foot of a steep hill, and has recently been lifted up to an elevation of forty feet to what is known now as "Fellowship Christian Center." The building was an old two-family house when the Baptist City Mission Society started to remodel it for Center work. Miss Anstey moved in last summer and for several weeks lived without gas, electricity, locks or windowshades. The Daily Vacation Bible School was conducted for four weeks to the tune of the hammer and the saw, with no plaster on the schoolroom walls, and no screens at the windows. It's an ill wind that blows nobody good, though, and the kindergarten children had the time of their lives with putty, mortar and the sandpile figuring largely in their daily program. The building is now in

running order and the workers are grateful to the women of Iowa who furnished a beautiful office reception room, and the World Wide Guild of Nebraska which is planning to equip the domestic science room.

Florida Normal and Industrial Institute at St. Augustine is rejoicing that one of its dreams, a fine twelve-bed sanitarium, is soon to come true, through the kindness of some white friends. A gift of a new range for the domestic science department is a great help, and the girls are now able to serve very pretty and enjoyable luncheons to the guests of the school.

#### HEADQUARTERS MENTION

Miss Jessie Dodge White, Candidate Secretary of the Woman's Home Mission Society, who was released last October to the Home Missions Council and the Council of Women for Home Missions for half-time service, has met with such success in the new endeavor that the two Councils have requested her full-time service. Many plans and policies in regard to the new Student Fellowship for Life Service need shaping, and in view of this fact the Society has gladly acceded to their request. The office left vacant by Miss White will not be filled for the present because of the financial stringency.

### FROM THE FAR LANDS

#### MRS. SARAH MURPHY

Mrs. Augusta Platt, of Adams, Nebraska, send the following tribute to the mother of one of our honored missionaries: "I wish to report the passing on of our oldest and most-loved member, Mrs. Sarah Murphy, mother of Dr. Howard Murphy of Bengal-Orissa, India. Words cannot express the meaning of our loss. Over eighty years of age, she was in the harness till the last week of her life, when the dreaded "flu" overcame her. Our own church is not the only one that mourns. Every church in town was glad to have her as a guest and she was loved and revered by old and young. Her life through her Christian children and the Church lives on, but we miss her greatly. There are so few like her the world can ill afford to lose her.

#### WITH THE BAPTIST CHURCHES OF TOKYO

In the Baptist churches of Tokyo, every church member has heard of the Washington Conference, nearly all know something of the issues at stake and the men who represented the different nations, and they earnestly desire a working agreement according to Rev. William Wynd who is in charge of the work of the Tokyo Baptist churches. The people have discussed the

obstacles and the prospects, and many prayed that the conference might be the first step in the journey to a better understanding and permanent peace among the nations.

"Creating an interest in world questions and arousing a strong sentiment in favor of international peace and righteous dealing has not been the least important of the work done by the churches during the year," says Mr. Wynd. "Our Tokyo churches have had an excellent opportunity for doing this. They stand in the midst of the political life of Japan. They have been dealing with men who are wide awake. The young men who have attended the English classes have in them the qualities of leadership. In some of them has been kindled a fire such as was kindled in the soul of Baron Ishimoto when he read the Bible. Among the Tokyo churches the outstanding progress this year has been in the matter of giving. The four churches have contributed 4,874 yen (yen equals 50 cents). During the year 28 were baptized and received into the fellowship of the churches. The majority of these were young business men. There is hope for the future when the men who now enter the church enter with the conviction that they are saved to serve."

#### FIRST IMPRESSIONS OF THE PHILIPPINES

We are always interested in the impressions of our young missionaries when they are first becoming acquainted with their new field of service. Rev. E. W. Thornton, who is to work in Iloilo, writes: "There were so many surprises and interesting points about our Jaro Industrial School that I can mention only a few of the outstanding ones. The thing that arrested my attention most during the first week on the campus was the silent efficiency with which the whole organization seemed to be running. I was learning a fact about missionary methods about which I had heard a great deal but had not seen before—the placing of responsibility upon the native helpers. Then I discovered another feature of great interest in the method of student government through the student organization, the Republic, which is a complete success here. Another thing which strongly appealed to me is the fact that the students are given every possible opportunity for self-expression, through literary societies, student church, the prayer meeting, the Republic, etc. The missionaries usually remain in the background in most of these activities. There is a big future ahead for the Philippines and it is going to mean increased responsibilities for all of us. We need the interest and prayers of all our friends at home."

#### CHRISTIANS IN OSAKA HONORED

The city of Osaka in Japan is fast reaching a population of two millions and is making similar strides along industrial and commercial lines. As a result, great

problems have arisen. The infant mortality is said to reach in a year the alarming record of 254 for every thousand, the ravages of tuberculosis and other dread diseases are appalling and the increase in immorality and the drink habit is disheartening. To offset this, Osaka has a high rank among the cities of the world in well organized efforts in social welfare service. And the leaders in these movements, most of whom are Christians, are keenly aware of the gravity of the situation. Recently, at the expense of the city, they started a young man on a trip around the world to study methods of social service. This young man is a Baptist, one who has had experience in social service work and has shown a special fitness for it. He is described by one of our missionaries as an active Baptist who "works at it" and who will put the spirit of Christ into his future important service.

A member of the Naniwa Baptist church was chosen from hundreds of available candidates as the student delegate from West Japan to the International Students' Y. M. C. A. Convention in Peking this spring. This man is described as "a veritable whirlwind of enthusiasm, zeal and devotion," and has recently headed a great campaign of students and professors who toured the country and held large meetings in many places in the interest of disarmament and international good will. Our evangelistic missionary in Osaka says, "Only in recent years have the Baptists in Osaka had men who were prominent in the Christian and social activities of the city and of the country, but now gradually we are seeing real leaders in our own company."

#### A NOBLE WORK IN TRANSLATION

Dr. William Ashmore, who is in this country at present, has translated the entire Bible into the Haklo dialect during his service on the foreign field. Early in his missionary career in 1879 he began that work and completed the New Testament during his second term. But it was not until 1915 that he was able to begin the translation of the Old Testament, which he completed just before his return to the United States in December, 1921. Dr. Ashmore is to be warmly congratulated upon the great contribution he has made to the Christian cause. For many years he was the honored president of the Ashmore Theological Seminary. If his health improves, in all probability he will return to China to teach in the classroom the Bible he has translated.

#### A SPIRITUAL RETREAT

The East China Mission was called together in February to spend three days in a retreat. "More than half of the membership of the Mission was able to be present," writes Dr. J. F. Proctor, secretary of the East China Mission. "The time was spent in the college buildings during the Chinese New Year holidays and there was every



encouragement to meditation, prayer, fellowship and group thinking on some of the deeper problems of life. It is needless to say that all found in it great help."

#### AN INFLUENTIAL SCHOOL

The new administration building of the Swatow Academy is well under way and it is expected that recitations will be held in the first floor rooms in the spring of 1922. Mr. A. H. Page has planned and is responsible for the construction of this magnificent building. In his annual report he says: "Our school is first now in Eastern Kwangtung in all kinds of athletic sports as well as in educational standards and attainments. The attendance this past term was 274. It is the plain and simple fact that the opportunity is ours to take in this half of the province the position that Canton Christian College takes in the other half—a position of wonderful power and usefulness."

#### SELF-SUPPORT IN CHINA

More and more the Chinese Christians are assuming support of their own work. Rev. D. C. Graham of Suifu, West China, in a recent letter says: "Probably you will be interested in the amount of financial support that we are securing from our Chinese constituency. The contributions for the support of mission schools at Li Chuang this year amounted to \$190, at Ngan Bien to \$60, at Bah Sou Ch'i to \$40, and at Shu Giang to \$50. The Chinese gave about \$140 toward regular expenses in the Suifu church and from \$10 to \$40 in the various outstations. Our churches, Sunday schools, day schools and hospitals gave over \$500 for famine relief, and the young men's guild of the Suifu institutional church had a leading part in the campaign which raised over \$2,000 more. The Christians at Li Tuan Ts'ang bought a building for chapel and school purposes, paying every cent themselves and they are now conducting a girls' school without any financial aid from the mission. The chapel at Tsang Lin has been expensively repaired, entirely at the expense of the Chinese. The people at Ngan Bien are now buying a church property worth over \$1,000. Of this sum, the mission is paying only \$140. All this is in spite of the fact that we have only 339 church members, none of whom are really wealthy. Some are poor and do not receive over five cents gold a day. Some are of the middle class and have a total capital of from \$100 to \$500. And yet nearly \$1,000 was raised from Chinese sources for the support of the Suifu institutional church and for the purchase of new property. Considering everything, the above record is not bad!"

#### Foreign Missionary Record

##### SAILED

April 12, from New York on the *Britannia*, Dr. and Mrs. D. C. Gilmore for Rangoon, Burma.  
April 14, from Seattle on the *Kaga Maru*, Miss Helen Rawlings for East China.  
April 15, from Seattle on the *Silver State*, Mrs. Eleanor Adams for West China.

April 20, from Vancouver on the *Empress of Asia*, Miss Bertha Houger and Miss Sarah Whelpton for the Philippines and W. Byron Brown, wife and child for Burma.

##### ARRIVED

April 7 in Boston, Rev. and Mrs. C. A. Collett of Kharagpur, Bengal-Orissa, Miss L. C. Coombs of Balasore, Bengal-Orissa, and Miss Elberta Chute of Narsaravupet, South India.

April 13 in San Francisco, Rev. A. E. Bigelow of Iloilo, the Philippines, and Miss Linnie Holbrook of Tura, Assam.

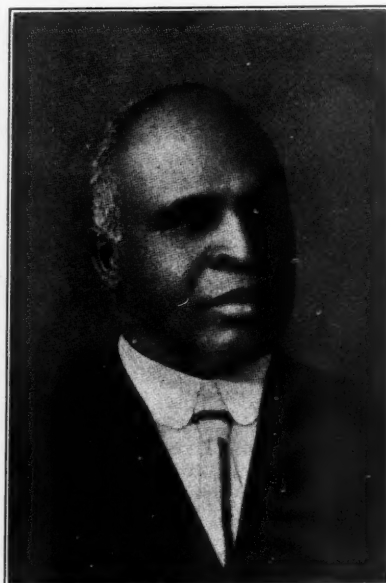
April 19 in New York City, Mr. and Mrs. H. C. Nycum and child of Moulmein, Burma.

April 24 in New York City, Dr. and Mrs. Wallace St. John and Miss Hattie Price of Rangoon, Burma, and Miss F. Alice Thayer of Mandalay, Burma.

##### BORN

To Mr. and Mrs. E. J. Anderson, of Shanghai, East China, a son, March 31, 1922.

## FROM THE HOME LAND



DR. E. W. MOORE, DIRECTOR NEGRO WORK

#### BENEDICT COLLEGE BLESSED BY A REVIVAL

At the annual meeting of the Board of Trustees of Benedict College, held at Columbia, S. C., Prof. C. B. Antisdal was elected the executive head of the college. President Antisdal brings to his task both experience and the qualities of mind and heart which fit him for this work. A man of special scholarly attainments, he was for years a missionary on the foreign field, and developed there an inborn capacity for managing practical affairs. His evangelistic spirit is already impressing the school, where he has been acting president this year. The college has been blessed with an unusual revival in which nearly sixty made profession of faith, and a large number have already been baptized, including several of the young men in the upper classes. The college is fortunate in

having as one of its teachers Prof. T. G. Brownson, formerly president of McMinnville College. Dr. Brownson is this year spending much time visiting the colored churches and associations of the state in the interest of the college. He shows a heroic spirit of devotion to his work at a time of life when most men feel that they have earned rest and comfort.

#### A CHRISTIAN PHILANTHROPY FOR NEGROES

The Provident House for Negroes in Pittsburgh, maintained by the Home Mission Society, is meeting a need arising out of the present industrial uncertainties. Rooms are provided homeless men at a nominal rate. The superintendent has been successful in finding work for men who have been housed in the mission. Facilities are provided for cooking food gratis, the men paying only for the gas. This Christian philanthropy has brought a quieting, steadying influence and material aid to men made desperate by hunger and cold.

#### FOR AN ARTISTIC ADVANCE IN CHURCH ARCHITECTURE

When Mr. George E. Merrill, Architect Secretary of the Home Mission Society, returned from his extended trip to sections west of the Mississippi, he and representatives of the Department had completed 40,000 miles of travel during the year. During this period 310 projects have applied to the Department for its consulting advice, an average of one project for each working day. The estimated value of these 310 projects is \$10,000,000.

Conferences have been held with 223 of these projects at their sites, and 34 states have been visited, besides Canada and Mexico. A goodly portion of the travel cost involved has been borne by special payment from the individual churches visited. The Architect-Secretary has spent 240 days this year in the field, engaged in such conferences with the individual churches. In addition, he and his staff have had conferences at the home office with many prospective projects.

The Department has continued to limit its service to that of consultation regarding the best arrangement of proposed buildings to meet the needs of each particular church which has come for guidance—in each instance, the project applying for assistance to be given a special study of its problem. The Department issues no model plans or stock designs, such being considered impracticable as well as wasteful.

The ideal toward which the Department is striving is that each project shall obtain the best possible results for the least money. In all of its work the Department seeks to forward the movement toward a wholesome and artistic advance in architecture by a message which will stimulate a desire for that ideal usefulness, as well as beauty, which ought to be evidenced in



every church building. The endeavor of the Department is that it shall, as nearly as possible, be self-sustaining, without adding to the churches' architectural service cost.

#### ITALIAN CHRISTIAN COMMUNITY CENTER IN ROCHESTER

The reopening of the Italian work in Rochester, which has been closed for two years, was accomplished early this spring. It is now called the Hebard Street House (A Christian Community Center), and is located at 103 Hebard Street, just off of Central Park. The Baptist Union of Rochester and Monroe County has been fortunate in securing the services of Rev. James W. Herring, who is just graduating from the Seminary, and Mrs. Herring, who is a graduate of our Chicago Training School. Mr. Herring is to pursue a post-graduate course next year, so he and Mrs. Herring will be available for at least eighteen months. They have taken an apartment near the Italian section, and will give all their afternoons and evenings to the work.

After full investigation, it was decided to open this as a Christian Center, in line with the work now being conducted by our Home Mission Societies in many of the larger cities. The main floor has been turned into a gymnasium and recreation hall, with a basket ball court and other equipment. In the basement two shower baths have been installed—perhaps the most attractive feature to the boys and girls who have no bathing facilities in their homes. On the second floor there is a chapel that will seat seventy people, where the Bible school and other religious services are held. The other rooms will be used for Girl's and Boy's Clubs, Reading Room and Kindergarten.

Although the building has been open but two weeks, and the facilities are very incomplete, more than 250 boys and 100 girls have definitely registered as desiring to use the privileges of the House. The building is open every afternoon and evening except Monday. The boys are being organized into groups of ten with a volunteer leader for each. The girls use the gymnasium twice a week, have sewing classes, etc. Later it is proposed to furnish wholesome entertainment, community gatherings and other forms of helpful Christian service.

#### RELIGIOUS LIBERTY UPHELD IN EL SALVADOR

Rev. P. A. Strachan, formerly an English missionary in South America, and Rev. Juan Bareta, a pastor connected with the Southern Baptist mission force in Argentina, are engaged in a special evangelistic campaign in Central America. At present they are in San Salvador preaching the gospel in a large tent. Our missionary, Rev. Percy T. Chapman, reports that their campaign has benefited greatly our work in the capital and in the whole Republic. San Salvador has had an opportunity

during these weeks that it has never dreamed of before. The Romanists tried to stop the meetings by causing disturbances, which compelled the government to take a decisive stand in order to uphold the religious liberty guaranteed by the Constitution. A strong guard was put over the tent and the meetings continued in an orderly way, more than 800 listening with great reverence to the gospel nightly.

#### Advances in Porto Rican Fields

In addition to his many duties as General Missionary in Porto Rico, Rev. G. A. Riggs is compelled to act as pastor of the Rio Piedras church since the death of Mr. Story. He reports that there are 45 candidates for baptism, with whom he has begun a class of instruction in the Bible. Among them are a number of Normal and University students.

In San Juan there has been notable progress since the church moved into its fine new building. Scarcely a Sunday passes without new professions of faith. A more prosperous class of people is now in attendance upon the services. A family, several members of which are candidates for baptism, comes to church in a fine large automobile. This is certainly a great change from the situation of a few years ago.

#### GROWTH IN THE PONCE DISTRICT

Rev. S. S. Huse of the Ponce District is grateful to two Baptist deacons from the States who called upon the brethren at Corral Viejo while on tour through the island. Their visit will not be forgotten. One of them inquired of the workers if there was anything of which they were in special need, and which could not reasonably be expected from the Board. There was; so a generous gift from his home church, together with what the brethren locally have been able to raise, has made it possible to make a long-hoped-for parsonage a reality.

At Yauco, Ponce and La Playa de Ponce, our Bible schools have outgrown the buildings. Classes have to be held out of doors and additional room is imperative—unless we are to allow our mission stations to go backwards.

Sr. Francisco Colon has taken charge of the church at Barranquitas, where the work is prospering under his leadership.

The past few months have been marked with new evangelistic zeal. Ninety have made profession of faith in Christ in a group of four churches in the past few weeks. Other campaigns are being planned. Our present great problem is the evangelization and development of the vast country fields belonging to this district.

The Publication Society some time ago offered a second colporteur and as soon as the right man is found a much needed work will begin on the south side of the

island to help Mr. Huse and his workers there.

#### NO RETRENCHMENT IN CAGUAS DISTRICT

Rev. Herbert Ford of the Caguas District, who carried the work of General Missionary Riggs in the latter's absence on vacation and who is now under doctor's directions, writes that the work on the Caguas-Cayey District has been marked by a steady advance over the whole field rather than by any phenomenal features. With the exception of two country places, the pastoral care of the different churches has been more satisfactory and shows an improvement both on the part of the pastors and the churches in assuming responsibilities. In spite of the unprecedented economic disaster this year, involving some of our more prosperous members in virtual ruin, and throwing the poorer ones out of employment or greatly reducing their wages, there has been not a single instance of reduction in the amount paid by the church towards the pastor's salary. Several have voluntarily increased their quota. The Caguas church is now well on towards the completion of its third year of entire self-support, as respects the salary of its pastor. This church has recently cooperated with the Home Mission Society in the purchase of a pastoral residence. The present pastor has completed his thirteenth year with this church. Several of the churches have been greatly moved by the revival spirit, notably Cidra. A recent series of special meetings resulted in 65 professions of faith. The Bible school also has had a steady rise, recently reaching 182. Aguas Buenas also has been greatly revived. One new church has been organized, Toita, near Cayey. This congregation already had a neat chapel built at its own cost previous to the organization of the church. Two other country congregations are now building chapels, Bayamoncito, near Aguas Buenas, and Hato Nuevo, near Gurabo. This latter field is pending organization, perhaps to occur at the time of the dedication of the chapel now being constructed. The most pressing needs are enlarged or new buildings, at least one more pastor and several women missionaries, either continentals or trained Porto Ricans.

Don Abelardo Diaz, pastor of our flourishing self-supporting congregation at Caguas, speaks enthusiastically of how the various organizations within the church rallied to the central organization when there was danger of closing the year with a deficit. The result was that the deficit was turned to a substantial balance. He is liberal in his praise of the lady worker supplied by the Woman's Society. The cooperation of a goodly number of the members in sustaining not only the home Bible school, but in going out to needy places on Sunday afternoons and directing similar Bible schools, is mentioned as an indication of the missionary spirit of the church as a whole.



Annual Convention of the World Wide Guild in Ohio, One of the Remarkable Gatherings



### Our World Wide Guild Memorabilia

What fun it is to look over a Memorabilia that takes us back to High School or College Days! I am sure every loyal Guild girl will read with equal zest these notes from our W. W. G. "Line a Day" for the past year.

Three new Oriental chapters have been added to the family: Huchow, China; Swatow, China; and Mandalay, Burma; also one among our Spanish-speaking friends at Camaguey, Cuba. Their pictures appear in December, February and May MISSIONS.

Letters from the two Chinese Chapters have been received in their own script.

Twenty Themes on "Race Prejudice" have been sent in and the winner in the National Contest will be announced in July MISSIONS.

The Guild's share in the "Fellowship" ship for Central Europe included outfits for the Deaconesses in Poland, children's clothing, soap, and received highest commendation from those who had charge of it. We made a valuable contribution and the response was hearty and enthusiastic.

All reports are not yet in on the Reading Contest but the Plainfield Church Chapter, Providence, R. I., have qualified for the fifth year. Hats off! Full report in July.

Great interest in our "Notions" program, and Mission Study Classes growing in popularity.

491 new chapters organized from May

1, 1921 to April 15, 1922. Cannot wait for complete report for April.

Guild participation was a conspicuous feature of the great celebration of the Jubilee of the Women's Foreign Society in all of the ten District meetings and the N. B. C. at Des Moines; the model of the Guild Dormitory was carried by two National Secretaries in the procession of District Jubilee Buildings. We were proud to represent the thousands of Guild girls who had given the \$12,085 to make the dormitory possible.

Week-end House Parties are in vogue in many states and how they do feed the fires of interest. Look at that picture of the Toledo Convention and guess whether it pays to give such girls a world wide vision. Outstanding among those held during the year are Keuka, N. Y., Connecticut, California and Ohio.

Guild Girls have started a number of World Crusade organizations which provides an outlet for their enthusiasm and an enviable channel for personal service.

Tithers are growing in numbers, and volunteers for Mission Service are recruited from every State Meeting, as well as from smaller groups.

Continuation Campaign! Verily here is the climax of consecration! We assumed \$50,000 for the three-year period and hoped to pay in cash by May 1, 1922, one-third of that amount. It is now April 18 and only a few states have reported even partially, but we are sure of \$4,500 from

West Virginia, \$3,000 from Ohio, \$1,000 from Connecticut, \$890 from Rhode Island \$600 from Pennsylvania, and word from California, Wyoming, Colorado, New Hampshire and New Jersey that they are sure of their quota. Some states took special objects and others gave undesignated. What has been one tangible result of this Campaign? The organization of new chapters and numberless letters of inquiry about various Guild activities in the states where the Campaign drive was hardest. Talk about thrills!! There is nothing like tackling a big task.

"Let timid sailors reef and tack  
And hug the sheltering lee,  
The ships that bring a whole world  
back  
Put bravely out to sea."

Such are a few extracts from our Memorabilia. Aren't they worth reading, and who can read them without thanking God for our World Wide Guild?

*Faithfully Yours,  
Alma J. Noble*

### Our New Program

Be prepared for the best program we have had. Why? For two reasons. First because Miss Applegarth is to plan it again; second, because we have two exceptionally interesting subjects and books—*Lighted to Lighten*, the story of a girl's life in India, and *In the Vanguard of a Race*, a story of the Negro question. The program is called "Footlights," and the symbol of light is used in numberless clever ways. Almost every program will have a suggestion for a dramatic demon-

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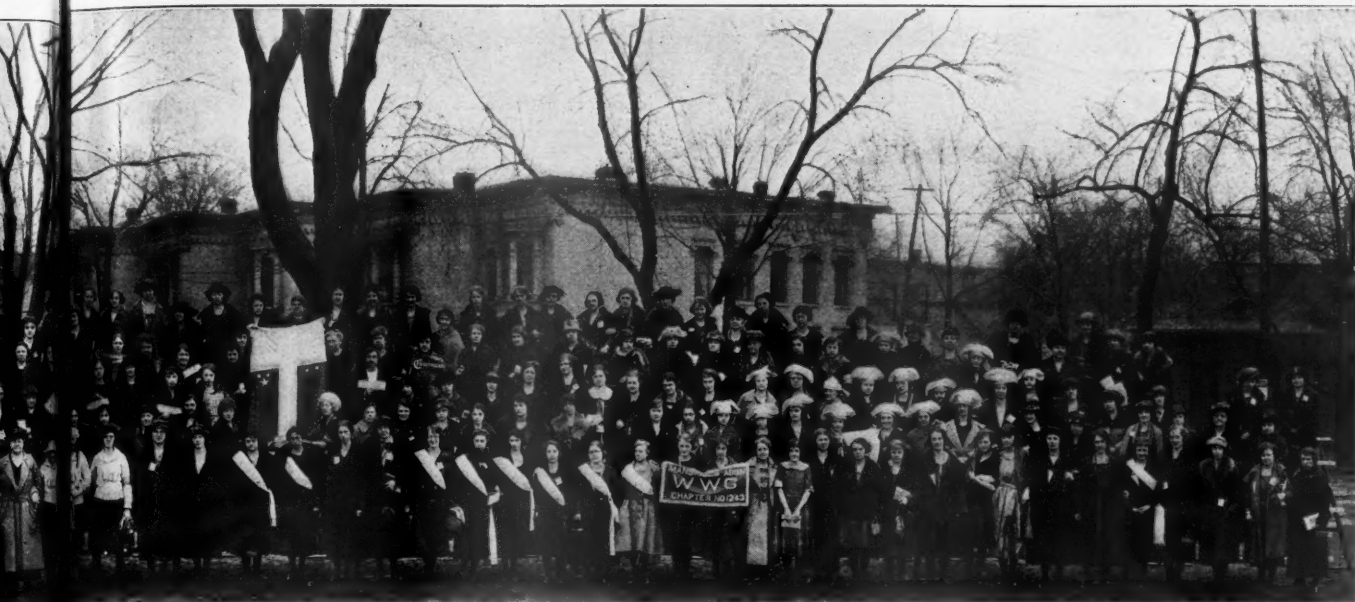
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able Gatherings of the Year. The photograph is as fine as the live company it pictures

stration. This will be ready in time for the Northern Baptist Convention and after June 14 may be secured from any of the Literature Departments: New York, Boston, Chicago or Los Angeles.

#### READING CONTEST

The new Reading Contest leaflets are ready and the following are some of the books that are suggested, although this is not a complete list. Any of these books will give credit, however.

#### INSPIRATIONAL

*New Paths Through Old Palestine*, Margaret Slattery.

*The Trusteeship of Life*, Jordan.

*The Withered Fig Tree*, Poteat.

*The Friend of the Road*, Jowett.

#### FOREIGN

*The Career of a Cobbler*, Margaret Applegarth.

*The Bells of the Blue Pagoda*, Jean Cochran.

*Autobiography of Paul Kanamori*.

*Ann of Ava*, Hubbard.

#### HOME

*Next Door Neighbors*, Coe Hayne.

*A Labrador Doctor*, Grenfell.

*The Soul of an Immigrant*, Panunzio.

*The Upward Path*, Mary Helen.

#### LETTER FROM MISS LIAM

Kakchieh, Swatow, China

January 27, 1922

Dear Miss Noble:

The girls of the Abigail Hart Scott Memorial School of Kakchieh, Swatow, China, have had a Home Mission Society for a long time. All the girls want to be a

Chapter of the World Wide Guild, because we want to help God in His work of telling other girls about Jesus.

There are 151 girls belonging to our W. W. G. These girls are in the High School, the Grammar School and the Primary. We meet every month and invite the other people to speak to us about missionary work in China or other countries. Sometimes we do not invite the other people but the girls themselves study about the other men and women who do His work and we pray for His work in all countries. We have heard that this will be the first W. W. G. Chapter in China.

Every summer we have invited a Bible woman to go into the country to speak the Gospel. Last term we worked very hard to help the famine sufferers in North China.

Our president is Miss Pek-tsn, Miss Tek-sin, is vice-president, Miss Phek Lang is treasurer, and I am the secretary.

Please write to us as often as you can. We shall be very glad to hear from you, and also send us some books to read. I hope you are very well. Yours sincerely,  
Hui Liam.

The original letter in Chinese accompanied this translation, which was also made by Miss Liam.

#### LETTER FROM MISS CHARMA MOORE OF OSAKA, JAPAN

Kindly send me a copy of *Mook* and several books of short missionary stories about Africa, India and China. I am desperately in need of some literature for my W. W. G. programs.

Most of the Guild girls read English and can translate it into Japanese. But they cannot do anything very difficult as they have very little time to put on such things and they cannot get very far if

they have to look for too many words in the dictionary.

I found a copy of *The Life of Mary Slessor* and thought that I had found something that would tide me over until I could get something from America as it was nicely translated into Japanese. I intended to have them give a Chapter each meeting but the girl who was to give it did not think it would make her speech long enough and so she gave it all. Here I am again without any material.

Please send me the bill with the books and the girls will send a money order at once.

#### W. W. G. CONFERENCE AT THE N. B. C.

We shall have the best one yet at Indianapolis. Watch *The Baptist* and *Watchman-Examiner* for details. The Program Committee has not designated a day as we go to press, but you cannot afford to miss it.

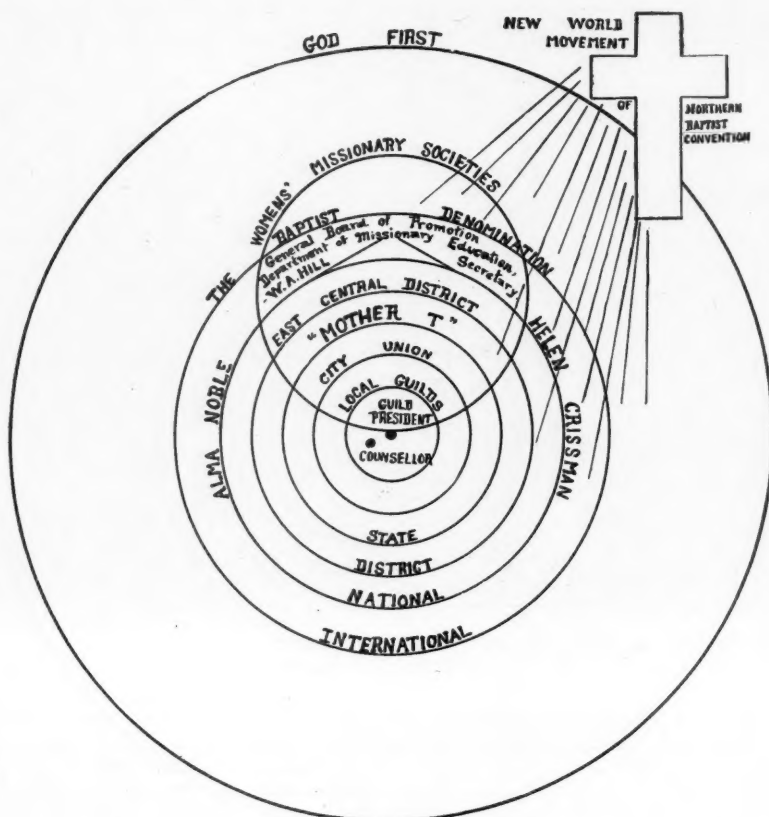
#### WHO WILL HELP MISS VICKLAND?

Here is something practical you Guild girls can do for Miss Vickland. She goes back to Nowgong, Assam, in the fall, and when you decide which country your Chapter will take in response to her request, please write me immediately, so that we may avoid overlapping. Who'll be the first?

Dear Miss Noble:

As usual I'm up to the ears in ideas for my beloved Brownies. A new idea has come to me which would perhaps be something the W. W. G. could do for Nowgong. I have told you how short we are of reference material along various lines. Now my idea is this. I should like geographical scrapbooks made of heavy paper, with





RELATIONS AND NEAR-RELATIONS OF THE W. W. G. PRESENTED AND EXPLAINED  
AT THE OHIO CONVENTION

pictures and the English description, and the following page left blank for our Assamese pandits to put the Assamese translation on. I would like them on separate topics and countries. A series like the following would be of immense help.

Physical features (all lands). Japan, China, Philippines, Malay Countries; Burma, India, Turkey, Persia, Baluchistan and Afghanistan; Egypt, Palestine, Africa, Europe; Holland, Italy, England, the British Empire; South America, North America, American Indians, Esquimaux, Japanese, Chinese, Dutch, Africans.

Ships of all kinds, with maps of steamer routes, as well as pictures of interiors and exteriors of the vessels. Airplanes. Transportation.

Life in the different zones, including flora and fauna, etc.

Extra pictures not used in the books would be usable as supplementary material. Steamer and railroad literature furnish many interesting pictures and descriptions. I planned to prepare such materials myself but I find that the required time is lacking. If a Guild took only one or two topics it would be no great burden. It would not matter if we had several books on a country. We will file them, and have them for our teachers to use as reference material. They know so pitifully little about things, and we have so little in the way of sources of information.

E. Elizabeth Vickland.

### Will You Win?

"If you think you are beaten, you are;  
If you think that you dare not, you don't;  
If you think you'd like to win, but you think you can't,  
It's almost a 'cinch' you won't.

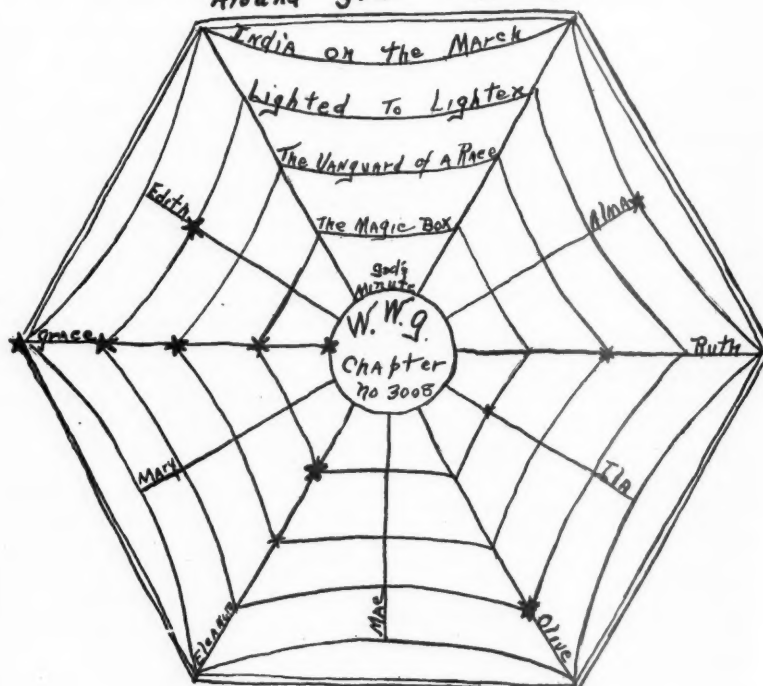
"If you think you'll lose, you've lost,  
For out in the world you find  
Success begins with a fellow's will;  
It's all in the state of mind."

What is your "state of mind" for this year's reading contest? Perhaps you won in 1922. What is your aim for 1923? Now is the time to elect a chapter librarian, order the new books, make out your plan, and work the plan during the summer vacation. The cobweb poster is a fine way to keep the growing record before the Chapter. Write the names of the books on the loops of the web, and the names of the Chapter members on the spokes. As books are reported read place a Dennison sticker star where the name line crosses the book line. When the five required books are finished place a gold star for victory on the outside rim. Remember it pays to advertise, and system brings results. Enlist now as a 1923 Winner.

"Think big and your deeds will grow;  
Think small, and you'll fall behind.  
Think that you can, and you will;  
It's all in the state of mind."

*Helen Crisman -  
Field Secretary*

*Weave the web of good reading  
Around your chapter.*



*W.W.G. Reading Course*

A SUGGESTED METHOD OF KEEPING THE RECORD



HIGH SCHOOL GRADUATES, 1921, HUCHOW, CHINA. THESE GIRLS ARE IN OUR  
W. W. G. CHAPTER



#### A Record of Achievement

##### HAIL, NEW JERSEY

The first state to reach its quota is New Jersey, with \$426.64 paid in three weeks before the Campaign closed, which is \$176.64 more than the state's quota. That is glorious. The notes that have come with the reports show that the boys and girls have had an appreciation of the need of money, and have tackled the job of getting it in just the right spirit; not with a sigh or a question but with confidence, and a determination to have some fun getting the money. And just that explains why some of those Crusaders have filled five Feet of Dimes instead of one. They are veritable centipedes. Here are some items from the New Jersey letters.

The largest gift, \$36.50, came from the Crusader Company in Emmanuel Church, Newark, the leader of which, Miss Helen Porter, was herself a Crusader when we started in 1917. The zeal with which she leads her company is the outgrowth of her devotion and training as a member of it. In five short years we are seeing our hopes fulfilled, for we have steadfastly set our face toward developing leaders for the future. And it is the greatest satisfaction to see that we may count on them to have high ideals, and know how to bring them to fruition.

In Westfield \$14 was turned in, every cent of which was self-denial money.

The children of the Italian Community House, Newark, gave \$3.40. This came in pennies mostly, from children who ran in with the moist copper clutched tightly, lest some lurking temptation should spirit

it away before they could joyfully make their gift.

The Primary Department of the Summit Avenue Church, Jersey City, took ten Containers to try to fill, and triumphantly gave \$22. Dorothy Gates, whose name appeared in April MISSIONS, took her Dime Container home from the Herald meeting and asked if she might put in it the seventy cents she had saved since Christmas. "She had lived part of her young life in China, where her father was a missionary. Missionary needs were evidently so real and so important to her, that she just naturally gave her all."

The church at New Monmouth, with all three groups organized, had a "box opening," when the gifts of all the children were laid at the feet of the Giver of all good. \$50 was their gift, which bespeaks large interest and a spirit of sacrifice, for it is a country church, with a widely scattered membership. Last year there were 96 members in the Jewel Band, but 20 have been promoted to the Herald Band this year.

Not only has New Jersey reached its financial goal, but it has an increase of 25 per cent in the number of organizations. Exuberant health is bound to be a stimulant to all parts of the being.

##### NEW HAMPSHIRE AND WISCONSIN

New Hampshire is the second state to reach its quota and Wisconsin is the second to report 25 per cent increase in number of organizations. Chicago Association had enough money from the Love Chain on April 18 to cover the entire quota of the state.

#### CONNECTICUT CLIPPINGS

The Crusader Company at Danielson has twelve members and in three weeks they raised \$25 in their Foot of Dimes Campaign. The leader said she had "never seen any method work so well, enlisting not only the children, but their mothers and fathers as well." The children in New London had a rummage sale, from which they made \$38. They gathered the wares, tagged and sold them, and their treasurer took charge of the money. They were at it all day, but it was a happy day.

#### SUCCESSFUL PUZZLERS

The following have sent in the correct answers, or the equivalent, to the U-Auto-Know Puzzle: Olcott, Abbot, Painesville, O.; Mary Clayton, Philadelphia, Pa.; Dorothy Webster, Mansfield, Pa.; Clark Boyden, and Elizabeth Mundell, Belvidere, Ill.

#### GREAT WORK FOR THE CRUSADERS

Atlantic District wired May 1 that \$1,000 was paid in cash by the Crusaders through the Foot of Dimes. South Pacific District, Wisconsin, Illinois, and New Hampshire all reported quotas fully met.

#### BRAIN-WORK FOR CRUSADERS

All of the words below end in "ary," and you are to guess what they are from the definitions given. Send answers to Miss Mary L. Noble, 218 Lancaster Ave., Buffalo, N. Y.

1. This "ary" teaches non-Christian people about Christ.
2. This "ary" is a girl's name.
3. This "ary" is a Department in the Sunday school.
4. An officer in the Crusader Company.
5. A very large book.
6. Flattering, pleasant to hear.
7. What a person has to be to write good stories for boys and girls.
8. The place where books are kept.
9. To stand still in one place.
10. Where young men study to be ministers.

#### REFRESHMENTS

The sum of \$45.60 was sent April 17 to Campaign Fund from the Herald Band in the First Church, Saratoga Springs, N. Y. This is the first Herald Band to report a Foot of Dimes from each member. It is a remarkably generous group of children. Their gifts are always given on a high plane of stewardship, and these Feet of Dimes are in addition to their regular gifts.

Ira, at first thought, decided he couldn't give a Foot of Dimes, as he had to have so many stamps for his collection. But on second thought he changed his decision and was one of the first to fill his container. It was possible to send him some stamps from the Missionary Societies. The

Leader sends back this spicy note: "Not all get the vision of Ira, the stamp collector, or David, who with no giants to slay, nevertheless picked up 384 stones from his grandfather's lawn in order to sling dimes into his Foot of Dimes."

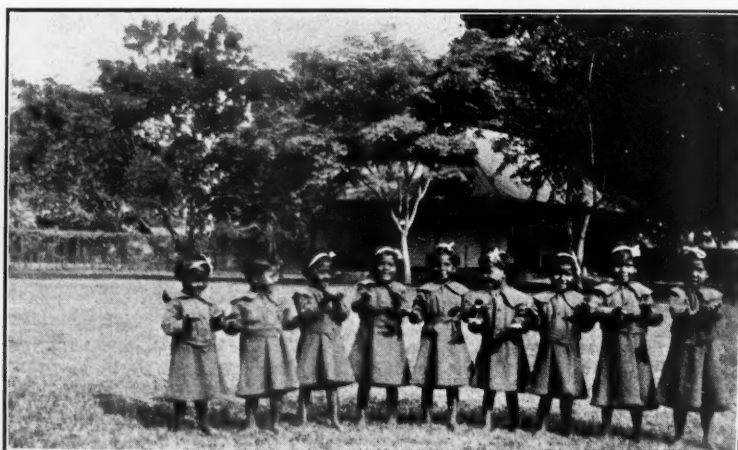
"Our Missionary offering in the Primary Department on Sunday amounted to \$1, which makes ten links in the Love Chain. We have offered to put in a gold link with the name on it of the child who will give a dime actually earned or that represents genuine self-denial."

This Campaign has suggested the advisability of teaching Stewardship to the children. So many unusual responses have come from them that it seems clear that through constructive planning we might have some valuable training in this line. Suggestions of Books or lessons or other literature on the subject for children will be appreciated.

The Young Women's Bible Class, after hearing a rousing speech by one of their Four-Minute Men, decided to have a baked goods sale to add another \$50 to the Campaign Fund. One member lived four miles from the church, so cast about to find a plan to save carrying her wares that distance. Her little daughter, Jane, aged eight years, a zealous Crusader, was asked to go to some of her mother's friends in the neighborhood, explain the sale, and ask if they wanted to buy some home-made pies, cookies or biscuits. In fifteen minutes back she came, thrilled with her success. "Mother, I have orders for two custard two mince, one apple, one cherry and one lemon pie, seven dozen biscuit and eight dozen cookies and I haven't finished yet." But she had, for her mother was about overcome by that time.

#### FIVE YEARS OLD

The C. W. C. is celebrating its fifth birthday this year and is a big husky child, abounding in health and vigor and taking a keen interest in the family affairs.



KINDERGARTEN PUPILS IN NOWGONG, ASSAM



CRUSADER CO., GLENVILLE, W. VA., FIRST TO REPORT A FOOT OF DIMES FROM EVERY MEMBER

Their suffering brothers and sisters in Europe appealed to the children's sympathies so strongly that many packages of clothing and toys were included from them in the Ship of Fellowship. The Christmas boxes to Missionaries are increasing in number and value. Some beautiful work has been sent from the children, which has been acknowledged by some of the missionaries who have the child's point of view in letters that should be printed and circulated among all bands and companies to show what things are most sought for and how much joy they bring.

City Rallies are growing in number, and their very existence stimulates interest in the C. W. C. The Crusade Lecture is a feature of the Rally that never fails to interest both children and grownups. The Library books are in greater demand than ever before, and the reading of this exceptional missionary literature is largely responsible for the more intimate and loving feeling among our boys and girls for their brothers and sisters of other races.

The Campaign has been such a success that calls are coming for something similar for another year. There are 1,092 Crusader Companies, 450 Herald Bands and about 700 Jewel Bands now enrolled.

What child doesn't love to guess? The C. W. C. puzzles in MISSIONS each month are bringing some clever responses and fulfilling our hopes that through them the boys and girls will enlarge their missionary interests.

The Heralds will take the Primary Mission Stories, prepared by the Missionary Education Movement for next year. There are six stories on the Negroes and six on India, illustrated with six pictures each, 9 x 13 inches. Price for each set 50 cents.

#### C. W. C. AT INDIANAPOLIS

The C. W. C. Conference at the Northern Baptist Convention will be of unusual interest this year because of the Campaign. There will be great inspiration in hearing the personal experiences with the Love Chain and Foot of Dimes, and we shall hope to gain some fuel for future fires. There are more and more questions and suggestions appearing as we grow and we want them all to be brought to the Conference. We have always found help in the discussions. Let's have a genuine Palaver. Already, in April, the exhibits are arriving. We want some of *your* work in Indianapolis.

*Mary L. North*

218 Lancaster Ave., Buffalo, N. Y.

(Well, the Crusaders did nobly with their Foot of Dimes, and the Editor is proud of them.)



## Department of Missionary Education

Conducted by Secretary William A. Hill

### STUDY CLASS TEACHER TRAINING

The Department of Missionary Education has arranged to provide teachers of mission study in over fifty classes in the various Missionary Education Conferences, Summer Schools of Missions, and Baptist Assemblies during the coming summer.

Now a word to the churches: Here is your chance to secure trained leaders for your mission study classes next fall and winter. Write to the Department for the folder listing all the new mission study books and Assemblies and Conferences for 1922. Pick out the members of your church or congregation who ought to teach mission study classes and who can do so with some preparation. Urge them to attend the nearest Conference or Assembly with this in view. A Church School of Missions will not be an impossibility if you do this.

### MISSION STUDY CULTIVATION

Thirty-two women secretaries of Missionary Education are at work in their respective states. These are volunteer workers, giving their time in the interests of mission study classes and Church Schools of Missions. The work is growing and reports are encouraging. An extract from one of these says, "Last year in one association, only four churches entered the Reading Contest; this year there are fifteen. Last year only nine churches held Church Schools of Missions; this year I already know of twenty-five."

### FORTHCOMING NEW MISSIONARY BOOKS

The National Missionary Reading Contests will list three books of special value in connection with the study of India:

"India and Daily Life in Bengal," and "Chundra Lela," both by the same author, Z. F. Griffin. "India and Daily Life in Bengal" has been revised and brought up to date.

A new book on India is also in preparation by Secretary J. C. Robbins, recently returned from India. This book will be of special value for Baptists in the study of India. Title and prices not ready when this announcement goes to press.

### SLIDE LECTURES

The following slide lectures are announced in connection with the mission study themes for 1922-23:

*The Negro in America*

"Children of a Later Exodus." Ready about July 1st.

### India

"Building with India." Ready about July 1st.

"Modern Movements in Bengal-Orissa." Now ready.

"A Pocket Full of Gold." Now ready.

For particulars write Harry S. Myers, 276 Fifth Avenue, New York City.

### NEW MATERIALS

Write to the Department of Missionary Education for:

1. Copies of "Examples of Successful Church Schools of Missions" in multi-graph form.
2. Announcement of Mission Study Books and Courses, 1922-23. An eight-page folder giving information concerning the new mission study books and Summer Conferences and Assemblies.
3. "The Church School of Missions." Revised with emphasis on methods.
4. Graded Missionary Reading Contests for 1922-23.
5. Missionary Programs and Topics:
  1. For Women's Meetings (based on study books).
  2. Missionary Education in the Young People's Society.
  3. Missionary Topics and Programs for Baptist Christian Endeavor Societies (Senior and Junior).
  4. World Wide Guild Programs.
6. Silver Bay Missionary Education Conference.

### MISSION STUDY CLASSES AT INDIAN-APOLIS

A corrected announcement is here made of the Convention study classes, study book titles, and teachers.

### HOME

*The Trend of the Races* (Adults). Teacher, Secretary Charles A. Brooks. (To be presented during Convention Program).

*In the Vanguard of a Race* (Young People). Teacher, Joseph L. Peacock, president Shaw University.

*The Magic Box* (Juniors). Teacher, Miss Mary L. Noble, Executive Secy., Children's World Crusade.

### FOREIGN

*Building with India* (Adults). Teacher, Mrs. W. T. Elmore, formerly missionary in India. (To be presented during Convention Program).

*India on the March* (Young People). Teacher, Rev. A. C. Hanna, missionary in Burma.

*Lighted to Lighten—The Hope of India* (Young Women). Teacher, Miss Helen R. Crissman, Field Sec'y, World Wide Guild.

*The Wonderland of India* (Juniors). Teacher, Miss Mary L. Noble.

These classes will offer an unusual opportunity to delegates from churches for the carrying out of plans for Study Classes and Church Schools of Missions in local churches.

### What a Successful School of Missions Means to a Church

BY REV. A. P. HOWELLS

The First Baptist Church of Jacksonville, Illinois, makes report of its first School of Missions. At the suggestion of the pastor, Rev. A. P. Howells, the church elected a cabinet for the carrying out of this venture, with one representative from each of the church organizations. The school opened on the first Sunday night of the year and continued for six successive Sunday evenings. Each night there were two sessions, consisting of the study hour from 6:30 to 7:30, and the lecture period, which was the hour immediately following. Four classes were held nightly. The Adult Class taught by Mrs. C. O. Swift completed the mission book, "Why and How of Foreign Missions." Miss Caroline Abbott taught the book, "World Friendship, Inc.," to the World Wide Guild. "Making Life Count" was the text book of the Intermediates with Miss Carrie Spires as instructor. In the Senior B. Y. P. U. session the pastor taught the interesting mission volume entitled, "Playing Square with Tomorrow." All classes met for an opening exercise of fifteen minutes in the lecture room.

During the lecture period, which was the time of the regular evening service, the following novel missionary features were introduced: A stereopticon service entitled, "Where Did My New World Movement Money Go?"; a song service called, "A Song Story of a City Mission"; a missionary play, "Aunt Polly Joins the Mission Circle," by the Women's Missionary Society; another missionary play, "An Afternoon in a Chinese Hospital," by the World Wide Guild; a World Wide Guild stereopticon service, one slide of which was a flashlight picture of the local W. W. G. composed of 38 Jacksonville girls; and the closing event which was "A Missionary Mock Trial," given by the Baptist Young People's Union. Miss Elizabeth Long, the school secretary, reports that the attendance at the study classes reached 484, while the number of persons attending the lecture period was tabulated at 891, making a total attendance for the six weeks School of Missions of 1,375. The results that are to be seen are a new interest in mission study, dedication of young people for life service, enlistment of old and young in tithing, a broader view of world needs, and a spirit of prayer for the coming of the Kingdom. (This report has been delayed but is still suggestive).

## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

100 Alta Avenue, Yonkers, N. Y.

### The Proof of the Pudding

**J**UST where it has always been, of course! That our missionary magazine responds to the test is evidenced by the number of methods briefs recently received from those who have not contented themselves with denominational string-chewing but have really assimilated the contents of MISSIONS with both relish and profit. In fact, *Forum* methods seem to share the distinction of the old-time "bean porridge"; for we are receiving them worked over, warmed up and served with fresh sauce unto the third and fourth generation. Have done with your diet of "strings," friends, and put modern ideas and methods to the tasting test.

### A DOWN-TO-DATE QUESTIONNAIRE

Mrs. C. F. Burke, president of the Women's Union of the First Baptist Church of Pittsburgh, Pennsylvania, writes: "I have had so many helpful suggestions from the *Open Forum* that I want to pass on a program as 'partial payment.' We used the Missionary Tour plan which you gave in a recent number of MISSIONS, but we are of the opinion that we improved on it! We made it a review of the year by having a school with various classes, the leader being the teacher. We had five questions on each program of the year, both questions and answers having been written out and assigned a week or two ahead. Each class, when called, came to the front and recited, the leader's assistant pinning a picture upon each woman giving a correct answer. In addition to six classes on the conventional subjects, we had two additional, one on General Information and the other a 'Who's Who' class. The former took up twelve questions of general interest on matters regarding which every woman should be informed, such as the organization of our woman's work in the association, the state and even the Northern Baptist Convention. The 'Who's Who' class had their pictures pinned on beforehand, these being likenesses cut from MISSIONS, *The Baptist*, etc., or photographs procured from Headquarters. They represented such important persons as Dr. Aitchison, Mrs. Montgomery, Dr. Catherine Mabie, Mrs. Coleman, Adironam Judson, the two missionaries supported by our church, our city missionaries, etc. Each pupil held up her picture and told in the first person who she was.

This program took a great deal of time to prepare, but it was one of the best we ever had, and amply repaid us for the

hours of work spent in writing out and assigning parts, procuring pictures, etc. We expect to use the "Who's Who" idea in our next quarterly meeting.

### A PAGEANT FROM "MISSIONS"

The Woman's Missionary Society of the South Side Baptist Church at Hornell, New York, recently gave the pageant, "Others," published in the January number of MISSIONS, about 60 characters appearing and 16 speaking parts being interspersed with tableaux. It proved very successful. The living pictures were made from scenes and incidents in the countries represented. Among these were a group of tiny Japanese children playing "London Bridge" under the leadership of an American kindergartner; a group of Japanese nurses (local young women) with babies strapped on their backs; and a mother weighing her own baby at an American missionary clinic in China. The one impersonating the missionary also served as one of the speakers. She was accompanied by a Bible woman. The final appeal was made by America, carrying the Stars and Stripes above her. The closing scene was a stately march about the auditorium led by Christianity and America, who brought the entire group to the front for the closing hymn, "Who Follows in His Train?" The deep impression upon the audience fully justified the work of preparation.—*Eliza J. Boyce.*

### How "MISSIONS" INSPIRED THE MUSE

Mrs. N. J. Nelson, of Grand Forks, North Dakota, writes: "We have been having a contest on the Question Box in MISSIONS, the winners receiving copies of the magazine. Our plan has been to pit the several divisions of the society against each other, the chairman of each division recording the points for her group. Probably a third of the entire membership entered the contest, a number of the husbands joining their wives with equal interest in finding the answers. We counted this a very valuable result. However, as chairman of the missionary committee, I feared the interest might lag without a change. So I asked that instead of the contest, the women should prepare poems on information contained in the March number and have them read at the March meeting. I made it plain that any woman who did not feel equal to preparing her own production might ask a member of her family or even an outside friend to come to her assistance, thus securing more readers for the magazine. The results at our meet-

ing exceeded our expectations. The productions were read anonymously as a part of the program, and judged, the winning authors receiving The New World Movement Calendar and the Book of Remembrance respectively as first and second prizes."

The *Forum* conductor had the privilege of reading the best three productions and was delighted at the adroitness and real interest with which MISSIONS information was served up—all the way from the cover design and the reception of our Million Dollar-Christmas-Gift to

"That heathen hospital Miss Rogers visited,

Where human folks like cattle lay, some dyin' an' some dead."

Why not borrow the plan as a preliminary to a big drive for increasing the subscription list to MISSIONS?

### ANOTHER MISSIONARY SCHOOL

I used Mrs. H. E. Berry's program in April MISSIONS as a model for one on the subject of our work among the American Indians. It was very successful and aroused keen interest. For the geography lesson I had a map of the United States with our most important Indian schools marked and gave sketches of their history and their principal workers. As we had just finished "From Survey to Service," it seemed appropriate to make the reading lesson the rendition of "A Glimpse of the Fields," presented by one of our best readers. Then I gave a brief talk on the early history of the Baptist Church and its essential doctrines, endeavoring to make the indifferent proud of their denominational ancestry. Three women next gave talks (not readings) on "The Work Among the Mono Indians," "Bacone College," and "The Work Among the Crow Indians."

The contests in spelling and arithmetic were especially enjoyable and fixed several facts firmly in the pupils' minds. As the members of this mission circle are not particularly interested in missions, the program was well adapted to the conditions.

Here is the spelling lesson: The first seven words tell where Northern Baptists are doing evangelistic and educational work today. Words 8-10 are connected with the first, last and largest schools conducted by Northern Baptists for American Indians. (Use words as anagrams). A-t-m-o-a-n-n; A-o-a-k-m-h-o-l; A-z-i-r-a-o-n; F-a-i-r-i-n-a-c-o-l; D.A.N-a K-o-w-r-e-n-y; A.K-a-s-a-l; S-a-r-a C.R-o-u-t; N-o-o-n; A.C.N-e-b-o.

The arithmetic lesson was as follows: (1) Add a score to four times a score; multiply by 16; add 5 less than 3 dozen, and find the date the first missionary came to the Indians. (2) How many letters in the name of our largest school for the Indians? Multiply this number by 4; add  $\frac{1}{6}$  of a dozen, and find the number of men and women in our present missionary staff. (3) Roger Williams worked 40 years



among the Indians. If he had worked one decade plus 2 less than a dozen fewer years, it would have equaled the number of Baptist churches among the Indians which are furnished with missionaries and pastors by our missionary societies. (4) The average membership of these churches is 70. About how many members in all? "Father Murrow" has organized 75 Baptist churches and helped ordain 60 Indian preachers. Multiply the sum of these numbers by 20; subtract 400, and find the number of blanket Indians in Oklahoma that have been baptized.

#### THE OPEN FORUM IN ACTION

I wish to express my very warm appreciation of *The Open Forum of Methods*. Our former pastor's wife, visiting here recently, said, "You have a wonderful set of programs this year." I replied, "Most all of them came from MISSIONS." "Well," she answered, "you have a wonderful way of putting them into action." Here are some of our plans.

A year and a half ago we had no mission circle. It had died a natural death. The study books had been read at the meetings until the attendance became so small the whole thing was given up. But I believed our circle could be resurrected if we had attractive programs and light refreshments. So I set to work, looking over my back numbers of MISSIONS, and last year was a most successful one in every way. For one thing, we had 25 subscribers to MISSIONS—the largest in the history of the church.

This year we are carrying out the following plan: The membership is divided into six groups, each group being responsible for one lesson from the Home Mission study book and one from the Foreign. My group impersonated the first chapter of the Home Book. One woman gave the introduction, telling how many workers there were in the United States, etc., then introduced the Farmer's Wife first, as the farmer represents the largest group. This impersonator was dressed typically, with working clothes, sunbonnet and hoe, and told a good story. The next speaker impersonated the Polish woman in America whose husband sold the whole family to work, picking beets, cucumbers, etc., and whose hope for the future welfare of her family rested upon higher education, child labor laws and the ballot in the hands of women. A third impersonator represented the industrial worker, who contrasted her condition unfavorably with that described by the farmer's wife. The last speaker was a deaconess who told what the church could and should do, as described in the last chapter of the book.

At another meeting, we gave your "Program by Mail," one of our members in a postman's uniform bringing the mail, which consisted of letters from missionaries which I had culled from MISSIONS. We also used a letter from our missionary in Alaska, another from a former pastor's

wife, letters of thanks from those who had received our gifts, and some business letters. The parcel post boxes contained dainty refreshments. Even a young girl who was present said she had enjoyed the meeting greatly, while the ladies liked it so much that they called it a party.

At our March meeting we observed the Day of Prayer in the afternoon, served a picnic supper in the evening, then had our men and speakers especially interested in the \$100,000,000 campaign conduct a debate. The posters advertising this event were very attractive. At the top was a clown holding up his hand and emitting the words, "Ear, 'ear, 'ear! Do women talk? Not this time. Thursday evening, the men will debate on the question, 'Resolved: That MISSIONS has done more for the advancement of the people of the Orient than Commerce.'" Of course, the affirmative won. The pastor stated from the pulpit the following Sunday that it was the best program ever put on in our church.

At a later meeting we shall show a Living Magazine, using the January, 1922, number of MISSIONS, two ladies impersonating Rev. and Mrs. A. C. Hanna, on the title page; another telling in the first person Mrs. Green's story on page 8; another dressed as a Chinese girl giving the synopsis of page 19, etc. We shall have the New Year's suggestions and even the advertisements, a member coming forward with the "ads." cut out and pinned on her dress. We are planning the summer Christmas tree for June, a missionary picnic for July, a book review for August and a missionary play for September. I am now watching MISSIONS for new plans for next year. I augment our attendance by giving a good report of the meetings in the daily papers.—Mrs. L. P. Welch, Rochester, Minn.



#### Missionaries on the Burma Field

December, 1921

Secretary for Burma, Rev. and Mrs. W. E. Wiatt, Rangoon. Miss L. P. Bonney, Assistant.

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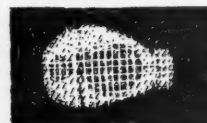



#### ENGLISH WORK

RANGOON—Rev. and Mrs. V. W. Dyer.  
MAYMYO—Rev. and Mrs. H. P. Cochrane.  
MOULMEIN—Rev. and Mrs. W. G. Evans, Miss H. M. Good, Miss E. Jones.

The Station reports from the Burma Mission will be given in abstract in the July issue. Readers will be glad to have this full list of the missionaries on the field in December last.



# MISSIONS' PUZZLE PAGE

 <p>A Tree &amp; increase A So China missionary who is the son of a missionary</p>	 <p>A missionary in an academy for boys in So. China</p>	 <p>A missionary in charge of evangelistic work in West China</p>
 <p>A missionary who went to South China in 1920</p>	 <p>A missionary in the Commercial metropolis of China</p>	 <p><math>\frac{1}{4}</math> of Self heal is <math>\frac{2}{5}</math> of her name <math>\frac{1}{4}</math> of Geranium is <math>\frac{2}{5}</math> of her name <math>\frac{1}{5}</math> of her name is found twice in For-get-me-not A new missionary in South China</p>

ORIGINATED AND DRAWN BY BERTHA BENNETT

## SERIES FOR 1922. No. 5. SELF-EXPLANATORY

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Three prizes will be given, as follows, for the year 1922:

First Prize—Two missionary books, selected by the winner, for correct answers to the 66 puzzles in the eleven issues of 1922.

Second Prize—One missionary book, for correct answers to five puzzles in each issue, or for 55 correct answers out of the 66.

Third Prize—A year's subscription to MISSIONS, for correct answers to four puzzles out of the six in each issue, or 44 correct answers out of the 66. The subscription will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

### Answers to May Puzzles

1. Hartshorn
2. Bacone
3. Storer
4. Colegios Internationales
5. Selma University
5. Jackson College

### A Prize Offer

To any reader who discovers five or more typographical errors in any one issue of MISSIONS we will give as a prize a beautiful picture in colors.

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### Words Often Misspelled

These have all been noted in recent books, articles, or communications.

Disciples, not deciples.  
Cordially, not cordillay.  
Biennial, not bienniel.  
Delegates, not deligates.  
Achievement, not acheivement.  
Category, not catagory.  
Pandemonium, not pandimonium.  
Villagers, not villigers.  
Immigrants, not immigrants.  
Existence, not existance.  
Authoritative, not authoratative.

Our proofreader let rival slip through for revival, in May issue, though of course it was a slip. Also dan for day.



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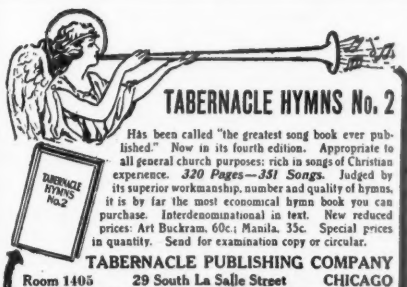
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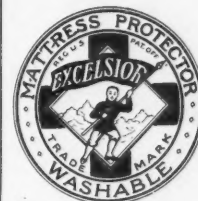
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The American Baptist Publication Society announces a further reduction in periodical costs to the churches of the Northern Baptist Convention. This reduction will start with the quarter beginning July 1, 1922. Falling markets are at last beginning to be manifested in a slight measure in our manufacturing costs, and we are glad to pass on the saving in expense to our patrons. With the approval of the Board of Managers I am announcing a flat reduction of five per cent on all orders for periodicals and graded lessons received for the period beginning July 1, 1922.

**GILBERT N. BRINK, General Sec'y.**

## A Sermon in Pictures

There appeared in *Scribner's Magazine* a few months ago a story entitled "The Shepherd Who Watched by Night," by Thomas Nelson Page. This was the story of the minister who had been pastor of his church for forty years and although getting old was still ministering to the needy ones in the community. He had not been able to save anything against that day when he must stop his work. This story has been put into a moving picture film by the General Board of Promotion to help the work of the Ministers and Missionaries Benefit Board. The film is called "Soldiers of the Cross," and is wonderfully impressive and effective. It can be secured from the Stereopticon Division of The General Board of Promotion, 276 Fifth Avenue, New York City. The price of rental is the parcel post each way and \$2 to pay for examination and rewinding.

## Study Books for Next Year

The Home Mission book for the Juniors is a story entitled *The Magic Box*, by Anita Ferris. Every child who has spent some happy hours with *Giovanni*, *The Honorable Crimson Tree*, and others of her books, will be eager to have this story of a Negro boy and his exploits in the North as well as the South. The Foreign book, comes from the hand of another favorite author, for Harold B. Bunting, who wrote *Stories of Brotherhood* and others, collaborated with Miss Mary Rockway in giving us this insight into child life in India. The books will be taught at the Northern Baptist Convention by Miss Mary Noble, who is anxious to have a large class with ideas and suggestions, so that the greatest possible help may come to all. Get the books before the Convention opens and read them through at least once. They are 40 cents each.

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From the Pacific Coast States (the Trans-Continental Association), a rate has been authorized, slightly in excess of one fare for the round trip, permitting stop-overs at all points, both going and returning, within the final limits, selling dates May 25th to August 31st, return limit October 31, 1922.

From all other associations, round trip tickets will be sold at one and one-half the regular one-way rate, by the ticket agent at each local station, where the rate is more than one dollar, upon the presentation and surrender of an Identification Certificate, any time between June 5th and 10th, inclusive. These tickets must be validated at Indianapolis at the ticket office of the line over which the ticket reads into that city, which will be done upon presentation of the ticket thereto, any time from June 8th to the 26th. The same route must be taken on returning, which was used in going to Indianapolis.

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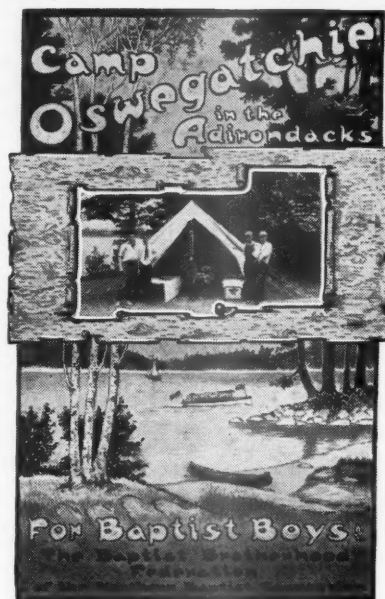
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The Thirty-first Anniversary Convention of the Baptist Young People's Union of America will be held in St. Paul June 28-July 2. As early as April 13th, 5,000 registrations for the Convention were announced, and the goal set by the Convention Committee was 10,000 registrations. The Convention keyword is "Forward With Christ." The program includes Dr. E. W. Hunt, Rev. C. W. Gilkey, Dr. O. C. S. Wallace, Rev. Bernard Clausen, Dr. C. D. Case, Dr. M. P. Boynton, Miss Jessie Burrall, Rev. G. A. Clarke of Alberta, Rev. S. R. Vinton, who will give three illustrated lectures, Misses Crissman and Camp, and many others. Much time will be given to conferences. Each day at 12 is the Quiet Half-hour led by Mr. Gilkey. The evening sessions are not over-loaded, and the whole program is varied, practical and interesting. Railroad rates will be made at a fare and a half, procurable on presentation of an Identification Certificate. For entertainment and other information write to Twin-City Committee, 307 Lowry Annex, St. Paul, Minn.



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## JULY MISSIONS WILL CONTAIN CONVENTION REPORT

### An Interesting New Lecture

A number of the photographs reproduced in this number of MISSIONS form a part of a completely new stereopticon lecture prepared by Coe Hayne and soon to be issued by the General Board of Promotion. For information concerning this lecture address Mr. Harry S. Myers, 276 Fifth Avenue, New York City.

Summer Conferences are held at Blue Ridge, N. C.; Silver Bay, N. Y.; Asilomar, California; Ocean Park, Maine; Seabeck, Washington; and Lake Geneva, Wisconsin. Each Conference is under the direction of a strong territorial committee made up of local men and women of prominence in the missionary education work of the various denominations.